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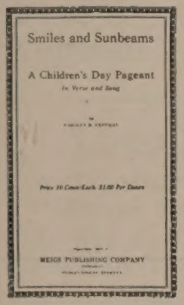

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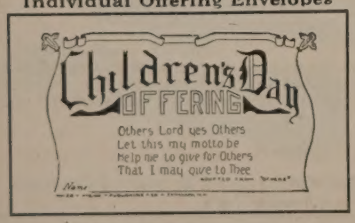

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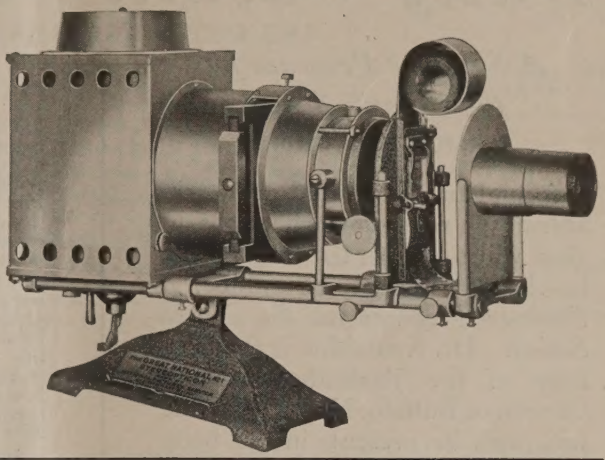

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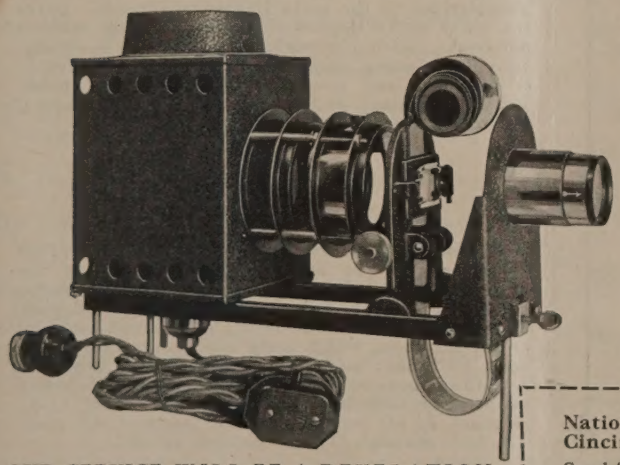

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FOR CHURCH SCHOOL WORKERS

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(Charter Name: International Sunday School Association)

Representing Thirty-Nine Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D.
General Secretary

W. EDWARD RAFFETY, Ph.D., D.D.
Editor

Contributing Editors, Members International Council Staff

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ANNUAL MEETING OF THE INTERNATIONAL COUNCIL

By Hugh S. Magill

THERE seems to be a unanimous opinion that the annual meeting of the International Council held on February 9 to 17 was most significant. It is declared by many to have been one of the most important conferences on religious education ever held on this continent. The days were not given over to formal speeches but to hours of hard work, often lasting late into the night, by committees and groups working on specific problems.

The meeting opened with a conference on vacation church schools attended by over three hundred workers, or twice the number expected. This was followed by an equally significant meeting on week-day church schools, undoubtedly the most important conference on this subject ever held. Thirteen professional advisory sections, representing all the different phases of religious education, spent two days each in conferences devoted to the careful consideration of vital questions in their respective fields.

The special committees of the Committee on Education, many of which had held meetings during the year, brought their problems before the professional advisory sections for consideration and counsel, and made detailed reports to the Committee on Education. Following these meetings, the Committee on Education spent two full days in considering and acting upon the reports and recommendations submitted by the advisory sections and the special committees. The meeting of the International Council occupied the last two days, February 16 and 17, and was devoted to a consideration of the reports of the executive officers and committees of the Council and the transaction of a large amount of important business.

There was an unusually large attendance, including representatives of practically all the Protestant denominations, college and university professors, and workers in religious education from all parts of the United States and Canada. The fine spirit of cooperation and Christian unity in which these representatives of varied interests worked together, not merely in harmony, but in earnest and industrious effort to develop the best possible programs in religious education, was a splendid feature of the meeting. The manifest desire of the highly trained professional workers to adapt plans and programs to actual conditions on the field and in the local churches where the real work of religious education is carried on, was significant. And everybody was pleased and encouraged by the remarkable progress that has been made in the development of plans and programs cooperatively, not by any one person nor by a small group of persons, but by the actual participation of hundreds of workers.

Dr. Harold McAfee Robinson, Chairman of the Committee on Education, who presented the report of the Committee to the International Council, including the reports and recommendations of the special committees and advisory sections, stated that the report represented more work by more people than had ever before been given to a similar report. He stated further that the Council now has in its hands the first fruits of this great cooperative enterprise in the form of educational programs developed cooperatively through the International Council.

Continued progress was made in the field of leadership training. A new edition of Educational Bulletin No. 3 will be issued soon, and this will be followed by a series of educational bulletins to be prepared and published under the supervision of the Department of Leadership Training. The Committee on Standards made an extensive report of the adaptation of the Proposed International Standard for the Church School to the several age groups, and also to the vaca-

Roy A. Burkhart Elected Associate Director of the Department of Young People's Work

ROY A. BURKHART

AN important action at the meeting of the International Council on February 16 and 17, 1927, was the election of Roy A. Burkhart as Associate Director of the Department of Young People's Work. The work of this Department has developed so rapidly under the leadership of Dr. Hayward that it became necessary to increase the staff. Miss Cora D. Beattie came in October, 1926, as Assistant, and Mr. Burkhart will take up his duties about June first as Associate Director.

Mr. Burkhart has been Superintendent of Young People's Work of the United Brethren Church for the past three years. Previous to that he had a year's experience as field worker for the Pennsylvania State Association, and a year's experience as a Y. M. C. A. worker. For three years he was principal of a high school in Pennsylvania. Mr. Burkhart is well trained and thoroughly experienced in the field of young people's work and comes to the International Council with the highest recommendations of all who know him. The General Secretary and members of the International Council Staff extend to him a most cordial and hearty welcome.

ion church school, and the weekday church school. These Standards, with an extended introduction containing detailed suggestions for their experimental use will be published in a series of bulletins for experimental use under the supervision of the Department of Research and Service. The Special Committee on Christian Life Program for Youth reported the completion of five basic documents, with seven additional pamphlets in process of preparation. These were approved by the Council and their printing authorized for experimental use under the supervision of the Department of Young People's Work.

The International Council spent more time considering the report of the Committee of Nine on Strengthening State Councils than on any other subject. The report was presented by Mr. Samuel L. Hamilton, State Secretary of New Jersey, and the state secretaries and representatives of the state councils took an active part in the discussion, which brought out the problems and difficulties which the states have encountered and basic principles essential to the solution of these problems. After certain amendments agreed upon, the report was unanimously adopted. Many other important reports were considered, and are recorded in the minutes of the meeting which will be sent to all members of the International Council, including those holding sustaining membership.

Dr. Robert M. Hopkins was unanimously reelected Chairman of the International Council for four years in recognition of his ability and fairness as a presiding officer and of his efficient and devoted service during the past quadrennium. Dr. W. G. Clippinger was elected Vice Chairman and Mr. J. L. Kraft Treasurer for the quadrennium. Mr. L. W. Simms was reelected Chairman of the Board of Trustees. Dr. Harold McAffee Robinson was reelected Chairman of the Committee on Education, with Dr. W. E. Chalmers Vice Chairman, and Miss Edith P. Rea Recording Secretary.

The members of the staff, with the exception of Miss Theilgaard, were renominated by the General Secretary and unanimously elected by the Council. Miss Theilgaard, who has served during the past year as Director of the Department of Children's Work on part time felt so strongly that this department should have a Director for full time that she declined reelection. The General Secretary was authorized to secure a full time Director and it is hoped that the position may be filled within a few weeks. Mr. Roy A. Burkhart was elected Associate Director of the Department of Young People's Work and will take up his duties about June first.

Three additional denominations were admitted to membership in the International Council making the total number thirty-nine. The sound financial condition of the Council, as evidenced by the fact that it closed the year 1926 as it did the year 1925 with a balanced budget, was appreciated by all. It enters its second quadrennium thoroughly established, well organized, and with tremendous potential possibilities for increased service in the field of Christian education.

JESUS CHRIST TRIUMPHANT

By James M. Stifler*

THERE is a high imperial note in Jesus' words whenever He spoke about Himself. That note rings clear in such sentences as: "he that followeth me shall not walk in darkness," "and no one is able to snatch them out of my hand." It is a distinct overtone in the words used when He "girded himself with a towel," "if I then, the Lord and teacher, have washed your feet . . ." We never see Jesus as He really is, as He saw Himself, when we lose that imperial note. He carried with Him in word and act the majesty of one who was absolutely sure of Himself—the dignity of sovereign power.

It pleases some to speak of Him as the "Galilean peasant," "the Carpenter of Nazareth," or "the meek and lowly Nazarene," but we should never forget that in the same breath that He called Himself "meek and lowly" He also assured the race of man-kind that He, and He only, was their way out. Like the red under the gold leaf of the book-maker, the imperial color underlay Jesus' constant attitude and expression.

This same note is present in what His friends had to say about Him, the friends who knew Him at first hand and have told us all that we know about Him. To John and James and Mark and Peter and the rest, Jesus was not the "meek and lowly Nazarene"; He was the imperial son of God come to lead the human race. They never dreamed of diluting one syllable of His to meet the weakness or fearfulness of human opinions. To them expediency did not still one accent in His message.

They told of His poverty, and fatigue, and the indignities that were heaped upon Him. There is nothing wonderful in poverty and fatigue and indignity, many a good man has suffered them, but when they were accepted by Jesus, they felt that these became as letters of gold.

There was to His friends about all that He said and every incident in His life the significance of the majesty of God. Especially is this true of Paul whose experience of Christ was immediate, if not physical. His great wish for his friends was that they might come to know the breadth and length and height and depth of the love of Jesus.

To Paul Jesus' love was broad enough to take in any race and any nation. It was long enough to overlap the last page of human history. It was so high that the utmost reach of human, scientific, and artistic development would never overtop it. It was deep enough to go to the bottom of any human problem and point to its solution.

This is the note in Christ that has the hidden but supreme drawing power for us. It is the thing that has affected men so that we have built cathedrals, cleaned up cities, or laid down our lives with a high heart.

*Pastor First Baptist Church, Evanston, Ill.

Absolutely nothing else would or could draw or hold strong men. We are not going to follow anything that is uncertain or debatable. Life is too serious. Truth, wherever we find it, is too imperial for us to yield it. Only one who is all truth can hold rugged, clear-thinking men.

Whenever a church or an age has held religion in slight esteem, it is because they have held Jesus in slight esteem. Living is a life-and-death matter and no one can have our life-and-death allegiance except one who is master of life and death. When men have held religion in high esteem, it is because they have seen Jesus as the incarnate God, the author of destiny, the master of life and death. This is precisely what He said that He was, and precisely what the unknown man who wrote what we call "Hebrews" believed he was—

"Heir of all things."
"Through whom he made the worlds."
"The effulgence of his glory."
"Upholding all things by the word of his power."
"Made purification of sins."
"Sat down at the right hand of the majesty on high."

These are no small things.

When we can share with them this conception, then something of the vastness, the quiet, the majesty of assurance will fill our hearts. Religion is not something to be thought about, as prospective travellers look at pictures of foreign lands that they hope to see. Those who really know Christ are travellers and sojourners in an imperial realm already.

Furthermore, it is absurd to say that religion should deal with the present and the present only. Those who say that, confess the weakness of their vision. Only the blind, the wilfully dull-minded do not realize that life is a swift flight out of the unknown into the unknown. Every tick of the clock on the mantel reminds us of the fact that some day we shall hear our last second tick off. Every cemetery that we whisk by in a motor is a message to us. Why isn't the future important? Why isn't it as important in living as it is in business, and agriculture, and politics? No man is so foolish as to say that he will not plan for future sales, future crops, future votes. Yet these are comparative trifles. Our eternal destiny is no trifle.

Some men may deceive themselves with words, and make their doubts and fears take the place of their faith, but the great mass of men think simply and directly—"as little children"—and they turn toward Jesus as the one who triumphed over death and shot a searchlight of golden assurance into the fog of the future life. This is what we want. When ships ride in a harbor they cast an anchor from both bow and stern; otherwise they swing around with the tide and are in danger. When we men want to ride steady in the surging tides of life, we want one anchor in the past and one in the future; we will walk the busy decks confidently then. The past we know; that is anchored. The present is here. The future has no terrors to us who have Jesus, the refuge and anchor of our souls.

He was just as majestic and imperial when He spoke of the future as ever He was when dealing with the present. We who hear and trust Him share with Him that same consciousness of power, untouched by time.

"Lives again our glorious King: Alleluia!
Where, O death, is now thy sting? Alleluia!
Dying once, he all doth save: Alleluia!
Where thy victory, O grave? Alleluia!

"Soar we now, where Christ has led, Alleluia!
Following our exalted Head; Alleluia!
Made like him, like him we rise, Alleluia!
Ours the cross, the grave, the skies. Alleluia!"

UNIQUE POSSIBILITIES OF THE VACATION SCHOOL IN THE PROGRAM OF RELIGIOUS EDUCATION

By Erwin L. Shaver*

EVERY religious educator wants *better* religious education. Sometimes he sets forth upon a program of action which might be interpreted by the observer as indicating an emphasis too largely upon *more* religious education. In these instances he needs to be reminded of the fact that to do *better* work brings sooner or later the numbers which he naturally looks to as one indication of success. It is from this standpoint that I am led to discuss the subject of the "Unique Possibilities of the Vacation School in the Program of Religious Education." Let me say at the outset that I believe in the implications of the subject and shall endeavor to point out the nature of some of these possibilities in the interest of making advances in our total program.

*Director of Leadership Training, Congregational Education Society, Boston.

Advantages Due to the Time Factor

A LARGE portion of the advantages of the vacation school over other agencies of religious education lies in the fact that it is held just when it is, in the vacation period. From this fact there arise a number of distinct advantages upon which I shall comment.

Actually there is *less competition* with the many other agencies and institutions set up to help the child interpret his life religiously. Without disparaging any of the well-intentioned efforts to help develop character in our children and youth, I must say that our present increasing duplication of effort is having a decidedly bad effect upon the child himself. I wonder that some of our research groups have not before this turned their searchlights upon what a child really thinks about all the energy that is being

ent to make him good. During the regular work d school year we so drive ourselves and our children, at it is no wonder we need to go away where these ings are out of sight and out of mind, even organ- d religion. But the vacation school is unique in is fact of its freedom from competition, for no one ems to care to be physically and mentally able to much by the time June has come. The vacation hool, at least so far, has things its own way, if it kes advantage of the opening which is thus afforded. must be on its guard, however, for there are several encies with jealous eye upon the summer period. ne public school leaders are thinking and talking out pre-empting these months for a continuation the work of the year. The programs of "achieve- ent clubs" and summer camps are making inroads to this frontier time.

The vacation school, meeting for a period of from o-and-a-half to three hours a day for four to six eeks, gives the time needed for *an all around ex- rience*, which is so vital for character development. ne school becomes an actual social unit in which the embers work and play, study and worship together. contrast with the efforts of other agencies, such the Sunday school and the week-day school, there an overwhelming advantage in this fact. When- er one urges teachers and leaders in these institu- ons to enrich their programs with something other an precept giving and cold mental digestion (or ther indigestion) of theories about how to live, he eets with the almost universal answer: "We have little time; we must teach them at least the more portant things about life." As though teaching nsisted in, or could be accomplished through an tellectual process solely! And as though, granting ne importance of intellectual development, it should ke first place and these other things may be dis- ensed with as rather tag-end experiences! But the cation school offers the time to carry on a rich and orough-integrated program of cooperative Christian ing. With many weaknesses, doubtless, but never- eless with earnest effort, it has seen this opportunity nd is reaching for its fulfillment.

We must add to this fact of allowing an amount time, equal to in practically every case and in many ses double that of the Sunday school, the fact that *is time is so distributed* that it insures educational sults. An examination of the laws of learning plied to memorizing, to the development of atti- des of reverence and the like, and to the formation habits in general, would lead one to say that in the cation school program we have, perhaps not ideal nditions, but nevertheless highly desirable condi- ons in our favor.

Turning from the matter of more time to an exam- ation of the nature of that time, we at once become are of the fact that the summer is the *playtime* of odern society. Careful reflection as to the ultimate rpose of religious education should lead us to see at civilization must be taught to play. Our leisure ne is increasing. But, unfortunately, since that sure time is being made possible by an age of mar- lous machinery and highly organized and com- titive industry, we have carried over into the leisure riods the spirit of work and commerce. "Spec- tatoritis," the spirit of the fan who takes his play by proxy, the entrance of the commercial motive so strongly into all forms of recreation, the rapid growth of professionalism, and other unhappy consequences have come upon us. Is there not need for us to learn the true nature of play and to teach our children to find in play activities not *wreck*-reation, but *re*-creation of body, of mind, and of spirit? The vacation school can do this as no other institution because of its peculiar time of meeting.

Carrying still further our discussion of the spirit of play, we note also that *the play attitude* is the desirable atmosphere in which real learning takes place. One is tempted to enlarge upon this fact at some length. Suffice it to say that interest and effort go hand in hand, and when we say this we do not ignore the fact that the discipline of overcoming difficulties is developed through the interest in an objective farther removed, but nevertheless one which the pursuer wants because he likes it. Even the forefathers endured religion here below because it promised a heaven of everlasting bliss, where they could *play* for the eternities. We should like to give examples of vacation school projects entered upon in the play spirit which gave birth, not only to some definite contribution of service for the kingdom of God, but to its inseparable twin, a forward step in character for the server. But we must not be tempted; every vacation school worker is familiar with them. Our point is that the vacation school has as its invincible ally the spirit of play without which educational method would be barren indeed.

The summer brings to the fore the *out-of-doors life*. Some vacation schools have taken advantage of this fact and planned activities outside of the classroom for their pupils, although in too many cases these activities have not been intended as having very definite character-building value, but are rather viewed as rewards for attendance upon the more important activities of study and worship. The out-of-doors, however, has values of its own, very tangible values, too often forgotten in this age of formal religion. "Have we forgotten that religion seems more natural under the open sky than in crowded buildings? Have we forgotten that the three greatest religions of the world, Mohammedanism, Judaism, and Christianity, were all born and nurtured in an out-of-doors country and seem to have suffered somewhat when taken inside, because the lakes and the mountains, the sun and the stars, the trees and the fields are shut from view? Have we forgotten that God has revealed in nature without His great laws of the beginning and the growth of living things and that there are the pictures of the earth as He made it, majestic, beautiful, and of endless variety in its natural, unspoiled state? What an opportunity, after the seclusion of the winter, if we take advantage of it?"* And so the vacation school can actually bring its pupils face to face with the God of the open air in real, vivid and lasting experiences in which definite lessons are taught much more easily than the Sunday or week-day sessions of the remainder of the year can impress them.

*From an article by the writer entitled, "Pupil Enterprise in Summer Programs," to appear in *The Church School Journal* for May, 1927.

Turning Liabilities into Assets

THERE are a number of factors which militate against the successful organization and administration of a vacation school of religion. At least these are always raised as objections by those who want nothing of the sort carried on. Let us examine these liabilities and see if they are entirely on the debit side of the ledger.

The pupils are just out of school and are tired of studying. To some extent this is true. The mechanization, necessary or unnecessary, in most of our day schools for the nine or ten months of the year does produce in many boys and girls a distaste for anything that smacks of the schoolroom. But it is interesting that it does not take long for them to yearn for it again. To expect a child to find plenty to do, after a rich supply of activities provided for him throughout most of the day has suddenly ceased, is expecting too much. If our general education were more enlightened, perhaps it would enable a child to go on of his own accord and create outlets for his powers. There are a few schools which do just this. But the average one does not, and we therefore find Johnnie and Mary begging father, or more likely mother, for "something to do," unless father or mother has packed them off to a summer camp or has driven them into the street, there to mingle with the "hoi poloi" and catch their ideals and habits of a doubtful value.

The opportunity of the vacation school lies just at this point. Its best chance lies in *capitalizing this desire for something to do,* but something to do which is not viewed in the spirit of mechanized drudgery, but rather in the spirit of creative expression. It is not to duplicate the points of emphasis at which the public school is weak, but to catch the spirit of public school method at its best, which is the point of departure for a worth while vacation school. Not formal recitations, and books, and straight lines, and unbroken routine; but happy and informal groupings, with challenging enterprises calling forth originality and initiative, with the emphasis away from selfish inversion, and lessons being learned continually although unconsciously.

Few churches have any definite plans for the summer. Even those which have vacation schools do not often correlate the program provided with the Sunday session for the summer or with the work which the church has been trying to do educationally during the months past. It is just a good thing to have, and so it is established and often forgotten by the constituency. The general let-down of the summer causes the church-school officials to worry through until Rally Day brings new life. In all this the vacation school suffers, except as it is manned and carried on by a small but faithful group who see its possibilities.

In this fact of general indifference, however, there is one consolation. One can have *a new and a different program.* Think of the things which have taken place in the name of religious education in a vacation school, which, had they been a part of a Sunday school program, would have been taboo, not alone from the fact that they were held on Sunday, but as well from the fact that the things done were so "secular." In the absence of any very definite summer plans and with the necessity of building a program from the ground up, the director and teachers of a vacation school have a real asset.

While it is true that many vacation schools do reach a large number of children not touched by the church during the year, it is becoming less true that the movement is a missionary agency. The vacation school is now being adopted by the self-sustaining church to care for its own children. But in view of the nature of the summer season, as we have indicated, the attendance of the children who are in the Sunday school the remainder of the year is relatively smaller. Some are away on vacations at the shore or in the mountains. Others, encouraged by this fact and the example of their parents, take a "stay-at-home" vacation. All of which makes interest in a vacation school somewhat difficult, were there not other powers of attraction.

But this fact of smaller numbers is not without its advantages. The residue of the faithful come from a real desire; they are in a certain sense *a select group.*. One then has *ecclesiola in ecclesia,* a church within a church, which by its leavening power may work a new life in the larger body when the fall comes. One can do things with this little group which would not be possible with greater numbers, even as Jesus wrought more effectively when He turned His attention from the multitudes to the intensive training of the twelve.

In carrying on a vacation school one must regroup the pupils, both because new pupils are enrolled who were not in the Sunday school, because many who were in Sunday-school classes do not come, and because of the general nature of a vacation school program. This may be viewed by some as involving difficulties and raising problems, but it should also be viewed as a thing to be desired. One would not want to hold up close gradation on the basis of age or public school advancement as an ideal for a school of the Christian life, in which a wide variety of activities are being carried on. The very fact that both Sunday-school and public-school groupings are not possible, makes *an opening for new groupings,* those in which a new criterion may be set up, namely, interest in common enterprises and ability to take part in carrying them through. This basis of grading is particularly adaptable to vacation schools with their emphasis upon play, worship, handwork, and other projects, as well as upon study.

One of the difficulties which often stands in the way of the establishment and successful carrying on of a vacation school is that of obtaining rooms and equipment of a suitable character. This is met in many cases by distributing various grades in different churches, where the school is an interdenominational affair. But since a vacation school does other things, more like the activities of everyday life, an abundance of raw materials and tools is needed, and churches sometimes find this an obstacle. However, once a school is held and the results are observed, the objection is met and in some way the supplies are obtained. It may be said in passing that the acquisition of raw materials suggests an opportunity both for hearty *cooperation of adults* in furnishing things which

they can easily give and for the *resourcefulness and thrift of the children.* in discovering that much can be done with the articles ordinarily sent to the scrap heap. From this standpoint the need and apparent lack are real blessings in disguise. From another standpoint, the success of a vacation school in overcoming the handicap paves the way for securing better space, equipment, and materials for the sessions of the church school during the year.

The vacation school requires specialists in various types of activity as those agencies which emphasize instruction do not. This makes a difficulty as do the facts just discussed. There is need for someone who can lead play on a Christian level. Teachers of drawing, basketry, and other forms of handicraft are needed. The leading of worship assumes the proportion of a real art, which requires more skill than leading "opening exercises." These various activities of the program require a church to hire persons who are thus skilled or conscript them from their membership. But when the need has been met, in whatever way, the church begins to see that there is more to character training than giving good advice and *need for the talents of many leaders* other than those of a preacher or an instructor in the narrower sense of that term. Such a view of religious education opens the way for the use of many persons among the church membership, who might be called "associate teachers," each of whom at the proper time and place should give himself or herself in friendly fellowship to the growing children and youth in the church circle. The possibilities of an enriched view of teaching in the sphere of Christian character development are thus seen and the vacation school may lead the way, if it chooses.

Conditions of Success

IN THE concluding section of this discussion we wish to set forth some of the conditions which should be met by a vacation school in order to guarantee success.

In the first place it is necessary that vacation school leaders *keep the right goal of forming habits and developing character,* which we have stated as one of the relatively unique opportunities afforded to this religious education agency. With the advantages we have enumerated there should be little excuse for "short-circuiting" the process of character development, by giving undue emphasis to the intellectual side of the program to the exclusion of other activities we have mentioned, or by their relegation to a secondary place. Let the entire program be planned and carried through so that the experiences afforded actually train the children to think, work, play, and worship as citizens in the kingdom of God.

One of the dangers which confronts the vacation school as well as other agencies of religious education is the temptation to do the work, through the aid of a few professionally trained and paid specialists, which ought to be shared by the parents and the members of the church at large. It is all very well to say, as many do, "The home no longer teaches religion. Therefore, we, the vacation school, or the Sunday school, or the week-day school, must do that task." This is well intentioned and justifiable as a remedy in an emergency situation. But neither the vacation school nor any other agency working in and for a Christian society, which believes in the home as the fundamental training unit, for that society and the church as a family upon a larger scale, should limit its program in this way. It is not doing its best work, unless it is definitely helping to train the parents to resume their rightful function as teachers of righteousness and likewise helping to train adult church members similarly to give themselves in helping the children in their midst live as Christians. The vacation school must proceed earnestly to carry on its program in such fashion as to do these things and *not attempt character education by proxy.*

One should not have to urge vacation school leaders to keep their training goal on *a high Christian level.*

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But, because of the early history of some vacation schools and the growing popularity of the movement, we fear that sometimes vacation schools limit their aim and efforts to making moral Americans, that is, Americans who obey the laws and adopt the existing community code of morality which is practised around them, rather than looking higher to the ideals set by the principles of the kingdom of God. While the vacation school may rightly do Americanization work, it should do that work on the Christian level, so that the "patriot's dream" of the pupils is not that of the America that now is, but of the America that is to be, when her "alabaster cities gleam, undimmed by human tears."

It will be well for the vacation school that it *preserve and refine the missionary spirit* in which it was founded. The Christian world has less and less use for the condescending spirit in missions. It surely cannot be said that the first vacation schools, in which college students with the spirit of service went forth to do mission work in the slums of our cities, were taught by those of condescending spirit. But some benevolent patrons have tended to look at the school in this light, which has hampered its development as a school for every child in the church parish. The new spirit of missions must prevail, the spirit of "mutuality in giving and receiving," the spirit of world friendship and brotherhood. In this we believe the vacation school will do its just share.

Although not quite so youthful as the movement for religious education on the week-day, the vacation school is sufficiently young to be classed as in its plastic age. It is to be hoped that it will not too soon become set and cease to grow, or that it should ever come to that condition. It has shown evidences, fortunately, that it can adjust itself to new conditions and make improvements as they are found to be acceptable to religious educators. The vacation school should just now especially, when changes in method and curriculum are taking place with such rapidity, keep itself *open to the best procedures.* It can do more; it can, because of the favorable factors we have indicated, do its full share in experimentation and discovery of these procedures.

Without doubt, one of the things which must be done to make the vacation school a lasting success is to *integrate it with the total* program of religious education. We trust, however, that, before this takes place, or as a condition of its taking place, its distinctive contributions to religious education in the week-day and Sunday sessions of the church school shall be thoroughly recognized. Those unique possibilities which we have pointed out in the earlier portion of the discussion, must not be lost in the closer relationship which should rightfully exist between all agencies for Christian character training.

(Address given at the International Vacation School Conference, Chicago).

THE PASTOR AND THE CHURCH-SCHOOL WORKERS WITH CHILDREN

By Charles C. Keith*

THINK of the local Christian church as one great family, of which the pastor is the head. Whatever happens within the family circle is of deep and vital concern to him. Yet how strange it is that in countless instances the pastor has, with the utmost unconcern, left the teaching ministry of the church to be carried on by those who know almost nothing of the technique of education.

The difficulty, perhaps, lies in the fact that his professional training for the ministry included little or no instruction that would serve him well in the midst of specific situations demanding educational insight for their solution. And yet, the church which cannot or does not employ a trained educator to direct its school looks to its minister for guidance. The teaching ministry of the church is as much the business of the pastor as is the preaching ministry. The major problem of this whole situation is that of leadership.

The inspiration, and in most cases the training of that leadership, must come, if it comes at all, from the pastor. These are the two great responsibilities which a man in the ministry must underwrite as he faces the work of the church's school. He must *inspire* his leadership and he must *train* it.

*Minister, Eliot Congregational Church, Boston.

The Task of Inspiration

IT IS a discouraging job at best to try to teach religion to children under the conditions which prevail in the average Sunday school. No wonder an earnest teacher grows disheartened when he faces such facts as these: (1) His own inadequacy through lack of training as a teacher; (2) the inadequacy of the available teaching material; (3) the inadequacy of thirty minutes a week to translate religious facts into children's conduct; (4) the inadequacy of home cooperation.

No wonder, therefore, that the worker with children, starting the season with the thrill and exuberance which a worthwhile task always inspires, is likely soon to find the weekly grind growing deadly dull and monotonous, and the task of teaching, a difficult duty. This is only natural and should be foreseen and provided against. One logical place to accomplish this is the teachers' meeting. The teachers' meeting ought to be a mount of vision; an oasis in the arid desert of unfruitful effort. Here the pastor has his chance in intimate relationship with his co-workers for the kingdom, to lift them into fellowship with the Master, and to inspire them with the dynamic of his own spiritual resources.

Here, too, he can instill within them the thought that

ey are indeed serving on the firing-line of the church's nquest. The perennial battleground of the Chris- n religion is in the children's division of the church's nool. Here are laid the foundation stones of the ristian life. Here are formed habits and attitudes at will determine destiny. Here are the church-men d the church-women of the future. Here are the ure preachers and deacons, the missionaries and the ders of youth—clay in the potter's hand waiting to molded.

What a task it is, what an opportunity, what a won- rful privilege! This work is no mere "keeping the ds quiet" for half an hour on Sunday; teaching in the urch school means a glorious opportunity to leave e impress of one's own character on the sensitive soul a little child. Let the teacher in the children's vision lift up his eyes from the drudgery of this labor the radiant face of Him whose fervent declaration as, "let the little ones come unto Me for of such is e Kingdom of Heaven."

The Task of Training Leadership

THE WORK of the church school stands or falls on the effectiveness of its leadership more than on y other one thing. Leadership is dependent upon aining. Where neither officers nor teachers of the urch school are qualified to undertake this training, e responsibility lies squarely in the pathway of the stor. Even if he is ill equipped, as a technician, rely his education has been such as to make it more asible for him to prepare to build leaders than for ese others who have no educational background. He or should be, well grounded in philosophy and psy- ology, and it is in these fields that the major battle religious education is being fought today.

When the pastor contends that his time is so thor- ghly absorbed in the other work of the church that ere is none left for this, he raises the question of the isdom of his time allocation. The very life of the urch depends upon the worth of the work of the urch's school, and whatever else must go by the board y reason of insufficient time, certainly the work of the urch school must not, and the heart of that work is ith the workers.

What, now, is meant by the task of training leader- ip? Simply this: equipping the teacher with a vision the scope and extent of the task of teaching, and ving to him the technique by means of which he will e enabled to lessen the gap between the ideal and the tual. What shall be the pastor's initial approach? ndoubtedly he will want to acquaint his children's orkers with the major importance of their labors.

The state has turned over to the home and the church e essential training of the child in Godliness. The me has apparently transferred to the church its part the task, and since the set of life's sails religiously made in the early years, these workers with children ave resting down upon them the vital task of inculcat- g in the children whatever Godliness they are likely to have. And since Godliness is the basis of sound morality, these workers have a task of the utmost civic and national importance. All of which means that we must lift the level of the work of the Sunday-school teacher from that of a desultory and unimportant occupation to that of a gripping and compelling task that challenges the total capacity of the individual teacher.

From this general approach the pastor must see to it that his church-school workers with children receive that more definite and practical instruction that will render them truly effective and not merely theoretically accurate.

They must come to see that the departmentalizing of the children's division into kindergarten, primary, and junior groups is not simply an organizational convenience, but a psychological necessity, and that the subject matter for each department must be graded to the needs and capacities of the child at each age level. Any attempt at uniformity of topic throughout the division, with a makeshift attempt to scale it down to the varying capacities of the pupils, borders on educational malpractice.

Essential in the art of teaching is the technique of procedure. How shall the individual prepare himself, and how shall he get his message over to his class? This difficult art is described in the books, and the pastor's function may well be the translation and adaptation of this material to meet the needs of the local situation.

Finally, I would emphasize, particularly with the teachers of junior children, that the teacher's work is not merely the impartation of facts, but the far more essential task of leadership. The child will forget the facts, but he will never escape from the influence of personality. In the hero-worship stage which takes its rise in the child of junior age, the teacher may be the pivotal person around whom all his life, for the time being, revolves. More time must therefore be given by the teacher in order that the subtle force of imitation may have opportunity to function. It is perhaps not too much to say that the leader of such a class must have a mid-week meeting for supervised study and social activity. The need in the junior department, at least, is for leadership and leadership involves the expenditure of far more time and personality than merely teaching.

Summary

WHAT has been emphasized is the vital necessity of the pastor's contact with the workers of the church school. This contact involves a dual responsibility: namely, that of inspiration and training. Inspiration means persistently holding before the workers the vision of the cause they serve. Training revolves around three major factors: (1) the psychological gradation of the school and its teaching material; (2) the technique of teaching; and (3) the essential development of leadership in the teachers.

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THE HOME AND CHURCH-SCHOOL WORKERS WITH CHILDREN

By Elizabeth Mc E. Shields*

THE HOME was God's first school of religion. Gradually, as the church developed it shared the responsibility for the religious education of children.

Recently in the development of the church school many a home has thrown off all sense of responsibility for teaching religion to its children,—soothing its conscience with the thought, "It's the business of the church school." Perhaps the church school has been a bit to blame in that it has apparently calmly accepted this viewpoint.

As evidence of this I would cite such an oft-heard expression on the part of teachers as, "What can we do to get the parents interested in what we are doing for the children?" (Instead of, "What can we do to help parents in their big task of training their children?)

I do not know exactly how the awakening has come, but it *has* come. Strange to say it has come *via* the church school. "We must shift the major responsibility for the training of children 'back to the home'" is the conclusion of every thoughtful church-school leader and teacher.

This conclusion has not been reached with any idea of shirking on the part of the church school. It has come after an honest season of trying its best to shoulder its own responsibility *plus* a large part of what rightly belongs to the home. The church school has found out that no matter how willing it may be, it cannot have first place in the education of children. We are using the word "education" here in its broad sense with the understanding that everything that comes into the lives of children is educating them, —their surroundings, the people with whom they con in contact, the books that are read to them, the son that are sung to them, the conversation in which th take part, and also the conversation of adults whi they overhear. All of the experiences of childr have their part in educating or molding their thinki and conduct, and the church school is beginning realize that most of these experiences in early chil hood are lived in the home. God himself holds th home responsible for the major part of this educatio The child absorbs the very atmosphere of the hom

The family group is a natural group in which norma everyday experiences are constantly confronting eac member of the group. A lesson on cooperation is n taught here merely for the future. The necessity fo *living* cooperation is ever present. A lesson on forgiv ness is not taught with the hope that perhaps son child in the group *may* need it, but comes at a tim when some child *does* need it,—is living through a experience which calls for immediate help in the mol ing of his thinking or acting.

IF WE agree that the home should assume th *major* responsibility, what then is the responsibilit of the church school?

The church school should give significance to an help children to meet the various situations in whic they find themselves at home as well as at day scho and on the playground.

Perhaps in its vacation church school the churc has a chance more nearly to approach the norma situations in which children live, for here play and wor for a number of consecutive weeks bring teachers an pupil into vital relationship.

*Director of Children's Division, Presbyterian Church U. S., Richmond, Va.

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One of the real needs supplied by the church school the opportunity for group worship. There is an mosphere in an ideal worship service for children at permeates and controls motives and reaches rough the week back into the home.

The church school should not do less because the me should do more. Rather it should stand as a lwark of inspiration and help to the home.

The church school should provide the home with itable materials of religious education.

The church school should help parents to understand e best ways of meeting the everyday problems which ise in the training of children.

It is not fair to take it for granted that parenthood ings with it wisdom to cope unaided with the most portant, most difficult, and most delicate task of aining the body, mind, and heart of a growing child. Help may be given by the church school in a number ways. Some of them are: (a) Providing lists of worthhile books on child training, or better still, a library good books. The following will prove helpful: *arenthood and Child Nurture*, Edna Dean Baker; *raining Children in the Christian Family*, Weigle; *arent and Child*, Cope; *American Home Series*, (Booklets published by Abingdon Press); *The Dawn of Religion in the Mind of the Child*, Mumford. (b) Providing for a parents' class at the regular church-school hour. Many parents come with their children to Sunday school and would be glad to go into a class where they may be taught practical truths from God's Word and may get help from a consecrated parent or from a specialist who has given real thought to the everyday problems of parents. (c) Providing once a week, or once a month (or at least once a quarter for a "Parents' Discussion Group." At this time such topics as the following may be discussed: Home atmosphere, children's questions, better movies, teaching children to pray, the family altar, telling stories to children, leading children through nature to God, problems of discipline, a child's use of money.

There are just a few ways in which the church school can help parents. Many denominations are providing material for handling these and other topics as well as complete programs for groups of this kind.

Many more avenues of service will be discovered when the home wakes to its responsibility and when the church wakes to its responsibility to the home.

THE EFFECTIVE USE OF STORIES IN CHURCH-SCHOOL WORK WITH CHILDREN

By Bertha Baldwin Tralle*

T HAS been found that stories will always gain and hold the attention of children, and, with many teachs, this has seemed to be the only reason for their use. Such use of stories, merely as a form of entertainent, robs them of a large part of their pedagogic wer and possibilities.

It is true that stories do awaken interest and provide tertainment, but it is equally true that they may be sed as a most effective means of transforming the lives children, and of influencing their conduct.

Stories present truth in life situations, and not as an straction, so that the pupils are enabled to visualize e truth, inasmuch as they see it for themselves when is unfolded in the action of the story.

Stories appeal strongly to the imagination, making e truth real; to the emotions, making the truth active; and to the will, making the truth effective. he pupils see themselves in the characters of the story, d are led to emulate their good characteristics and to void those which are undesirable.

When truth is presented in a story, the pupils are led think and feel as they ought about truth and life, d to desire the good as opposed to the bad. Thus ere is developed effectively in them those attitudes d ideals which will control conduct and make it efully Christian.

THERE are two general classes of story materials for the use of the teacher in the church school. ne class consists of biblical materials, and the other ass consists of extra-biblical materials. Whenever blical material lends itself to arrangement into story form, it should be so presented. A large part of the biblical material chosen as lessons for the children's division in the church school lends itself readily to this method of presentation.

Any story gleaned from extra-biblical material, and told in connection with a Bible story, must present the same teaching truth and a similar life situation in present-day activities if it is to add to the effectiveness of the Bible story.

This extra-biblical story may be used effectively, either before the telling of the Bible story, to set forth the teaching truth in a modern situation and thus assist the pupils into a better understanding of it when presented in the less familiar biblical setting, or it may follow the Bible story, and thus assist the pupils in adjusting this teaching to their immediate activities and problems.

When selecting material for a story to use in church-school work, great care should be taken to select only that which contains a teaching truth that will meet the present interests and needs of the pupils. Otherwise, the pupils will fail to grasp this teaching truth and to apply it to their life-problems.

This selection of materials will include the rejection of any part that is not essential to the clear presentation of the teaching truth, and the addition of other material that might be an aid in this presentation.

Especially is this true of biblical material, as a large part of it is in too condensed a form, too lacking in detail, to carry the action of the story to its climax in the full revelation of the teaching truth.

Usually, the selected story material will contain only the one teaching truth, except in the case of biblical materials which, oftentimes, are so rich in teaching

*Author *Stories New and Stories True and How to Tell Them*, New York.

value that they may contain more than one teaching truth. In such cases, the one truth which will meet the interests and needs of the pupils, and only this one, will be chosen, and the material will be selected and arranged in such a manner as to present only this one teaching truth.

The beginning of the story will be carefully considered, as this must attract attention, awaken interest, and suggest, but not reveal, what is to follow in the story. A proper beginning does away with all other methods of approach to a story, such as questions, conversation, and the like.

The arrangements of the events in an effective story must be such as to lead up to and fully reveal the teaching truth in the last event. All non-essential details that would tend to lead the mind off into by-paths must be discarded, and only those retained that form an unbroken, direct ascent to the climax of the story.

The ending of a story has equal importance with the beginning, and is very similar to it in that it should be short, and contain none of the action of the story. The story is finished with the full revelation of the teaching truth in the last event, and the only purpose of any ending is to set the mind at rest and leave it free to review the story, unhampered by any doubts or questionings.

After the materials have been selected and arranged in story form, the teacher must make the story her own; not by memorizing it, but by visualizing it, until the events stand out vividly in her consciousness, and she can "picture" the story in her own words in such a manner as to cause her pupils to "see" it as she sees it.

Careful preparation alone is not sufficient to insure effectiveness in the use of stories. Coupled with careful preparation, there must be skillfull telling; and this skill can be acquired, in varying degrees, by a study of the principles that have been wrought out and presented in the books on the subject; and by persistent practice. Any one who carefully studied the rules for telling a story, and who faithfully practices them, will become a more effective story-teller than the person who relies solely upon being a "born story-teller."

A story should be told with animation, and with an air of having something in mind worth hearing. The cultivation of a pleasing, well-modulated voice will add much to the effectiveness of a story.

To give any story its fullest opportunity of becoming effective in a life, it must be told in such a manner as to lift the pupils mentally out of their immediate surroundings, and to transport them into the magical surroundings of the wonderful story-world, where they must be allowed to remain, without any interruptions of the teacher's questions or of references to themselves or to matters outside the confines of this story-world, until the ending of the story brings them gently back to a consciousness of their material surroundings.

THE EFFECTIVE USE OF SONGS IN CHURCH-SCHOOL WORK WITH CHILDREN

By Eva Mae John*

THE USE of music in the religious education of our children will be effective only as it attains the high purpose for which it was intended, that of expressing thought and feeling, stimulating ideals, and motivating conduct. When we realize that the songs we teach eventually become a vital part of the life and character of the child, it is necessary indeed that we give him only the songs that are musically and poetically beautiful.

In this day when there is available for our use religious thoughts beautifully expressed and exquisitely set to music, how little excuse there is for building into the character of our children the things which are cheap and unworthy. After all it is just as easy to help children to cultivate an appreciation of the best in music, poetry, and art as it is teach them to love that which is inferior.

In too many of our churches today there seems to be the tendency to lay stress upon the type of song and hymn found in the so-called popular revival hymnal. These hymns are ofttimes taught indiscriminately to our children. In a certain junior department not many months ago the boys and girls were heard to sing with all the gusto of which they were capable,

Say brothers, will you meet us
Say brothers, will you meet us
Say brothers, will you meet us
On Canaan's happy shore?

Glory, glory, hallelujah
Glory, glory, hallelujah,
Glory, glory, hallelujah,
Forever, ever more.

The thought or feeling expressed in this song does not relate in any way to the experience of a healthy, happy, normal junior. His pulses throb with the joy of living, and methinks it is never a thought he gives to the land of Canaan or its happy shore. However, this song may have a place and fulfill a mission. If it can bring a feeling of security and comfort to one who is travelling down life's pathway and has come well nigh the end of the way, be that as it may, we shall not question or criticize, but let us keep it out of our curriculum for children. It is but folly to attempt to teach them songs which are out of the realm of their experience or understanding. As sure as we do, the result will be as disastrous as that portrayed in the following story.

A primary child one day attended a picnic given by his department on the lawn of the church school. When he returned home and was relating to his mother some of the experiences that had impressed him most, she remarked, "Surely you did something else but eat at the school treat?" "Oh yes," replied Bobby. "After tea we sang a hymn called, 'We can sing, full though we be.'" The mother learned later that the hymn selected had been, "Weak and Sinful Though we be."

Bobby was placing upon the song an interpretation

*Assistant Children's Editor, American Baptist Publication Society, Philadelphia.

hat was quite within his experience. Weak and sinful neant nothing to him and anyway we are not teaching hildren today that they are sinful, wicked creatures. They would not understand it if we did. How much better it is to provide some such means of approach o the heavenly Father as this,

"When I'm tempted to do wrong,
Make me steadfast, wise, and strong."

THE criterion by which we judge songs to be used in the religious education of our children is this. Songs, to be effective, should contain words that are meaningful and well adapted to the age of the child. They should have good melody, with the rhythm of the poems corresponding to the rhythm of the music, and they should be written within range of the child's voice. The compass for kindergarten and primary children is from E to E flat or F sharp.

The songs that have a special appeal for children of kindergarten and primary age are the songs that tell of the beautiful world in which they live; songs that tell of the people with whom they come in contact from day to day; songs about their pets and songs that speak of daily benefits received from the heavenly Father's hand, also prayer songs and little songs of thanksgiving for the heavenly Father's gifts.

To meet the needs and interests of junior boys and girls we use songs and hymns of a different type. The junior age is one of heroism and reality. One writer puts it well when she says, "Junior boys and girls love music that has swing, force, vigor, and life. They cannot and will not sing tunes that lack rhymic and tonal vitality; in short, tunes that drag." To have "swing, force and vigor" a tune need not be "jazzy" and cheap.

There are many of the old hymns of the church which juniors should be taught to love and appreciate. These are hymns which cannot be surpassed by any of our modern music and seldom, if ever, equaled. Take for example, that beautiful poem of Milton's, set to the tune "Innocents."

"Let us with a gladsome mind,
Praise the Lord for he is kind,
For his mercies aye endure,
Ever faithful, ever sure."

Hymns of missionary heroism appeal to juniors, and some of our great missionary hymns contain a wealth of suggestive material for illustration. Time and time again the hymn "From Greenland's Icy Mountains" has been beautifully illustrated in booklet form by individuals and classes. For the purpose of arousing to missionary endeavor the abounding energies of junior boys and girls what better stimulus could be provided than the singing of such hymns as "We've a Story to Tell to the Nations," and "Let the Song Go Round the Earth"?

Some of our modern religious poetry set to tunes that measure up to the standard of good melody are becoming increasingly popular. Many of these can be used effectively with juniors. Examples are, "This is my Father's World," by Maltbie Babcock, and "I Would be True," by H. A. Walter.

WHEN one really becomes familiar with the wealth of good material available he often goes to the extreme of making too free use of songs in the depart-

The Legend of the Golden Ball

LONG, long ago there was let down from heaven a beautiful golden ball which hung in mid air just above the people. The word soon spread that whoever touched the golden ball would bring to himself and to his fellow men undreamed of joys and blessings. Eagerly the people tried to reach the wondrous ball, pushing and crowding in their earnestness, but always the ball was just beyond their grasp. Even the tallest were unable to touch it. Suddenly they realized that slowly but surely the ball was rising, getting farther from their grasp. In disappointment and distress they cried "There is no hope! No one can reach it!" But one wise person called, "Let us build a human pyramid and hold aloft a little child who shall be able to touch it for us." Quickly the people ceased their feverish pushing and jostling; earnestly they came together, supporting one another as they held the child high above their heads. He raised his tiny hand, and as his fingers touched the golden ball, a thrill of joy passed through the crowd, and blessing came to all the people because childhood had been lifted up toward God.

ment. This is true particularly in the kindergarten and primary departments. Children enjoy most the songs they know best, and meeting together for only one hour a week does not afford an opportunity to learn many new songs. For the kindergarten children ten songs a year should be the limit. For primary children possibly twelve.

For kindergarten children songs of one verse are preferable, not more than two, at the most should be used. The lines should be short and not more than four lines to a stanza.

It is scarcely worth while to teach a song for a single occasion unless it is a tune to which birthday wishes or seasonal greetings may be sung.

It is not always possible to find in one book all the songs one wishes to use. In that event a repertoire might be made up of songs from various sources and arranged in a loose leaf notebook. Among other songs the repertoire would include a seasonal and birthday greeting song, a prayer song, and a "thank you" song. It is not wise to include too many songs on any one subject.

If such a thing as a repertoire is impossible one cannot make a mistake in selecting for use such books as the following. For the kindergarten *Songs for the Little Child*, by Clara Belle Baker; *Songs of a Little Child's Day*, by Poulsson and Smith; *Songs for Little People*, by Danielson. For the primary department, *A First Book in Hymns and Worship*, by Edith Lovell Thomas; *Song Stories for the Sunday School*, by Mildred Sand and Patty Hill; *Songs of the Child World*, by Riley and Gaynor. For the junior department, *The Junior-Intermediate Anthem Book*, by Earl E. Harper; *The Junior Hymnal*, by Lewis, Schroll, and Fillmore; *Hymnal for American Youth*, by H. Augustine Smith (contains many good junior hymns).

PERHAPS a suggestion should be offered here as to the steps to be followed in the teaching of a song, particularly in the kindergarten and primary departments. The song is taught by rote, that is, rote in the sense of frequent and patient repetition illuminated by attractive pictures, fascinating stories, and simple, vivid descriptions.

To arouse interest in the song and a desire to learn it, the teacher may preface it with an interesting story or a few words of conversation. If possible she should sing the song through several times in correct tune, tempo, and expression. The children will listen at first, and will then be instructed to try the song with her. There will be much repetition, of course, but the teacher should not become discouraged. It is absolutely necessary that the children know the meaning of each word and phrase of the song, and the teacher should work for distinct enunciation. Perfunctoriness here may result in misinterpretation of the message of the song. Such was the case when a certain primary child returned home from the church school one Sunday and informed his mother that he had learned a new song, and the name of it was "When Shepherds Washed Their Socks by Night." Evidently the words of the song had not been explained and he had placed his own interpretation upon it.

To create interest in the song and a vivid impression of its message it will help greatly if the teacher exhibits pictures illustrating the thought of each phrase.

For juniors it will add interest if the hymn is prefaced with a brief story of the conditions under which the hymn was written or perhaps a few incidents from the life of the poet or composer. To aid in this the following books will be found helpful, *The History and Use of Hymns and Hymn Tunes*, by Breed and *Famous Hymns and Their Authors*, by Jones.

THE EFFECTIVE USE OF PRAYER IN CHURCH-SCHOOL WORK WITH CHILDREN

By Mrs. W. C. Edmondson*

"I will pray with the spirit, and I will pray with the understanding also" (1 Cor. 14:15a).

THESE are not the words of a worker with children, but they *are* the words of one who knew the essentials of effective prayer.

Paul was speaking to adult Christians, and his words were in fact, "a warning against the Roman and Greek practices of keeping liturgies in dead languages which had become unintelligible to the masses." He goes on to say, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

May we not let his words be a warning to us as leaders of children? Do we ever require them to listen to or to pray in unintelligible words which are an "unknown tongue" to them? Can children pray with the spirit and with the understanding? Are their prayers effective?

The answers to two of these questions may be given by saying that the responsibility of helping them to do this thing rests with the *leaders*. We have in mind at this time the children of the church school grouped according to age in their departments. If, over each group there may be a "spirit-filled and understanding" *leader*, the children *may* be taught to pray in a sincere and natural way.

* * *

IN THE beginners department there will be no formal program with set times for prayer, but through it all there will be developed a consciousness of the presence of God. Through stories and conversation the little children are made to feel and love the unseen heavenly Father, and prayer becomes a most natural impulse. There is no thought of "saying a prayer," but there is a ready response when the teacher says,

*Primary Editor, Presbyterian Committee of Publication, Richmond, Va.

us talk to the heavenly Father," and in a free ntimate way, in simple, childlike words, the chil- express their love and gratitude, or ask the heaven- ther's help. After the story of the good Samaritan, are ready to say, "Dear Father, help *us* to be like the good man in the story." Or, after a ersation about their happy times and God's good it is the most natural thing for them to feel like g the simple words of a little prayer-verse such as,

"Thanks to our Father we will bring
For he gives us everything." (R. L. Stevenson)

is a scientific fact that "the bodily attitude reacts ward feeling" so the wise teacher lets the children (by imitation) to bow their heads and close their

When they see her do this, they know they going to "talk to the heavenly Father." Some- she calls the children to come and stand close er, and as a loving little family group they hold y communion with a sympathetic Father of all. e the children are silent, the teacher voices the er, or they repeat the words after her. There be only a sentence or two.

* * *

THE primary department the program is slightly more formal, but there must be a large degree of mality also, and a place always for conversation, eparation for prayer. There may be stated times rayer such as at the opening or after the offering, the program must be flexible enough to admit of king with the heavenly Father whenever a situa- arises that would seem to call for prayer.

the class groups a brief prayer will often follow lesson if it is the expression of a need. Some of memory verses are prayers and should be *prayed* example: "Teach me thy way, O Lord," "What I am afraid, I will put my trust in thee," and y others.

here are verses that are "preparation for prayer" as "The Lord is nigh unto them that call on him" 145:18), and "He hath made everything beautiful s time (Eccl. 3:11). Conversation may follow t some of the "beautiful things," ending with ds of appreciation and gratitude to the loving Fath- ho made them all for us to enjoy. Simple form ers may be used, if they express the desires of lren. An old time favorite is,

"Father we thank thee for the night,
And the pleasant morning light, etc."

In a vacation school the "preparation" for this prayer was the discussion and illustrating in poster fashion of each line. The children brought in pictures of "God's gift of day and night," of "food," "loving care," and "all that makes the world so fair," etc. Whenever after this that little prayer was sung with bowed heads, or spoken reverently, its meaning was understood, and it was a *sincere expression* of the children's thoughts.

Sometimes conversation with the children about the glad things in their lives, and the privilege of sharing them with others will call forth a spontaneous prayer such as: "Dear Father, we thank you for all that makes us happy. Help us to share our things, and try to make others happy too.

* * *

AS THE children grow and develop into juniors prayers will naturally take a more dignified form. With this group, as with the younger ones, there must be true feeling and appreciation of the meaning, so the wise leader will have a place in the junior program for conversation for prayer, leading to participation in it by the pupils.

One junior group, in their classroom, spent some time, and care and thought in formulating a prayer which was to be memorized and prayed as a class prayer during a certain period. The teacher guided the discussion as to what was to be included, and it was decided at this time to ask the heavenly Father to help them in learning; (1.) to keep the rules at home and school; (2.) to have the courage to do right at all times; (3.) to be thoughtful of others. These desires were incorporated in the prayer after the words of love, gratitude, and praise with which the prayer began.

Many of the best junior hymns are prayers, and are sometimes used effectively by having a verse reverently *sung* and the next one *read* as a prayer.

A department worship program may be closed with the reverent singing of the response, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

THE EFFECTIVE USE OF PICTURES IN CHURCH-SCHOOL WORK WITH CHILDREN

By Hazel A. Lewis*

HIS is not an article on the appreciation of pictures as art, although that is always involved in the of good pictures. We are here trying rather to set h the use of pictures as language, having a message efinite and vital as a well told story, or any other e of teaching material.

he usual sources of good pictures are the church lishing houses, picture companies, art stores, ent magazines. It is not difficult for any teacher or department superintendent to secure a valuable file of good pictures. By a careful study of picture catalogs and judicious buying, a good collection may be acquired. The list of materials asked for in every department each month or quarter should include a few well chosen pictures. Careful watching of the magazines on the news stands each month will be amply repaid by the discovery of many fine reproductions, that could not be obtained otherwise except at large cost. When an especially fine picture appears

*Elementary Editor, Christian Board of Publication, St. Louis, Mo.

in a current magazine, it is well to secure more than one copy, for after the edition is exhausted, it is not usually possible to secure back copies. However, bound volumes of magazines in the public library may be studied and back numbers of magazines containing desirable pictures can be secured through dealers in old periodicals.

In fact, the sources of pictures are so plentiful, that there is danger of using too many, and the wrong kind. There are two tests to which every picture should be submitted: first, is it good art; second, does it have a message for the children with whom you are planning to use it? The one sure use of the latter test is with actual children. "Try it on" two or three children and see what they say about it without your directly asking their opinion. Children frequently do not see what adults see in pictures. A charming picture of a little child may delight the eye of an older person, but unless the child is doing something which is of interest to children, the picture is meaningless to them. A soiled or torn dress or disarranged clothing may distress a child, while it is only a minor detail to an adult looking at the picture. If the picture portrays a child doing anything, he should be doing it well, unless the picture is intended for negative use, which would be rarely done.

PICTURES should be classified by subjects, seasons, and intended use. They should be trimmed, leaving a tiny white or black line around the edge and neatly mounted. The top and side margins should be equal, although the bottom one may be slightly deeper if the size of the mounting sheet makes it necessary. Pictures may be kept in a cabinet arranged for the purpose, and in this case should be filed vertically so that they are more easily turned for reference. They may be mounted on heavy paper and kept in a large loose leaf book, the teacher taking out those she wishes to use. Very beautiful pictures should be protected by being framed, although there are teachers who feel that this makes a picture seem more remote, just as one likes to have one's favorite books on open shelves instead of shut behind glass doors. However, if the picture has a very fine surface, it will need the protection of framing. There should be some place to store pictures so that not even all the framed pictures owned by departments must be on the walls at one time. It has been found very successful to mount pictures on veneer board or some composition board, and then shellac the entire surface. The picture can then be handled by the children and can be washed.

IT would seem unnecessary to even mention the fact that pictures should be placed low enough for the children to see them, but a tour of any number of churches will usually reveal the fact that there are still many departments in which the pictures are hung according to adult eye level or the height of wall spaces. Take a child with you when you go to the room to hang pictures and let him help you decide where they are to be. A picture to be in the front of a room with the children some distance from it may be placed slightly higher than one that the children are to see at close range. No picture should be used in the front of the room if it is so full of small detail that nothing stands out distinctly. It must be possible for the children to see and understand the picture if it is to have any message for them. If it is desirable for some special reason to use a picture which is full of small detail, arrangements should be made for the children to see it at close range and examine it before it is placed in the front of the room.

A picture corner can be arranged, or it may be only a wall space set aside for the placing of pictures that are to be studied. Teachers and children may gather about them in low chairs or be seated on the floor in an informal group around the place where these pictures have been arranged. Informal conversation about them should call attention to things in the picture that are of special interest and that a child might overlook, unless his attention was called to them. Sometimes a song is suggested by the picture. It may be sung in such an informal group. A prayer, a verse of Scripture, or a story may all be suggested by this picture conversation. Such a plan as this could be carried out in the pre-session period or at any other part of the program in which it was suitable.

There may be a special panel on a screen, or an unused door, or some space in the wall where a lovely picture appears each Sunday. Children will look for it as one does for one's favorite department in a newspaper. Nothing need be said about the pictures which are placed here. It is interesting to watch the children in the public library go to the bulletin board or other place where seasonal pictures are placed. In the juvenile room in one library in which the writer observed the children who came and went during a period of three hours, only two out of the nearly fifty children failed to go and look at a certain picture on a screen. The librarian in charge said that there was always a picture there, changed each week or oftener.

THE PICTURES which class teachers are to use with smaller groups of children, may, of course, be smaller pictures and contain more detail, since the children have opportunity for close examination. Every child should have an opportunity to hold such a picture in his hand and to examine it closely. The habit of putting up small lesson pictures in large numbers on classroom walls or at the side of class spaces is to be discouraged. If there is a convenient wall space that would permit the members of the class group to see the picture easily, it may be used, but it is usually better for the children to handle these smaller pictures. Certainly every picture except large framed ones which are permanently placed in the department room should be taken down and put away after each session, for they are soon ruined by dust if they are allowed to remain day after day.

ASIDE from the classification according to subject matter mentioned above, there is another classification which the teacher should keep in mind. Some pictures are for the purpose of deepening appreciation and need not be talked about at all. A lovely winter scene or flower picture may be placed where it can be seen easily, and allowed to carry its own message to the children without comment. There are some pic-

ures which are intended to suggest definite lines of conduct, such as helpfulness, obedience, and kindness. There are other pictures which are intended to give information, and to anticipate false impressions by giving the right one in the beginning. Such a picture as an oriental house, an upper room, a carpenter shop in Nazareth, are typical of the pictures which are used to give information of this sort.

No picture should ever be used by a teacher of children if it is gaudy or crude or inaccurate. If the teacher is not herself able to evaluate pictures, she should confer with some one who can do so. Art teachers and artists are usually willing to give advice of this sort, and the teacher may thus cultivate her own sense of the artistic in color, form, and composition.

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THE EFFECTIVE USE OF DRAMA IN CHURCH-SCHOOL WORK WITH CHILDREN

By Grace Sloan Overton*

THE VALUE of the dramatic method of teaching is continually being realized. The curricula of many of the state teachers' colleges and universities include courses in its use. Most of the text books on methods of teaching give much attention to the treatment of this particular method and attach much importance to it.

The Method Defined

THE dramatic method may be defined as a vital spark of life dropped down into a program of normalism and routine. It may include all elements of method that are so imaginative, constructive, and vivid as to infuse an emotional quality into the facts and ideas presented, thus connecting them with particular situations and with life. Drama means life in action; in it guiding principles of life become identified with actual personal experiences.

The Aim of the Method

THE AIM of the dramatic method is not primarily to entertain an audience nor is it to make actors. It is rather to develop imaginative creatures; to widen their horizon mentally, ethically, and spiritually; to give full, free expression in order that they may develop in beauty, health, and grace, that they may approach life with eagerness and vigor; to assist them to relate principles of living to actual experience; and to stimulate their creative gift for strong individual expression, so that they may be able to focus their powers on the serious business of living with strong imitative and joyous individuality.

We are told that the basis of all personality development is within the individual, that it cannot be put into him from without. The task of education, then, is not alone one of selection of materials and arrangement of truths to be learned. It also involves methods of presentation that will interest the child in his present state of development and will so correlate his various interests and activities as to make the experience of learning a pleasurable one. As Craig says, "of all the arts, those coming nearest to the child's first instincts for temperamental, or, let us say, more simple expression in play are: dramatic art, the lyric arts, those that require personal action, vocal expression to carry them out."*

Graded Dramatics

DRAMATIC activities should be graded to meet individual needs. It is extremely important that the child's dramatic expression be within the realm of his understanding. Herein lies a difference between the older and more modern use of dramatic activities with children. Now the benefit to be derived by the child is considered of paramount importance. In the past, the child was not supposed to understand what it was all about. He simply helped to make up the picture, he was a puppet or was exploited for the amusement of the audience. Such a procedure has little educational value. The educational use of the method is not a matter of placing and manipulating characters for demonstration purposes, but rather one of securing a natural and spontaneous expression of subjective attitudes. To secure this it is necessary that the child be able to identify or relate that which he is representing to his own experience. If he is not able to do this, he is likely to feel that he is the center of attraction and thus develop a self-consciousness that is very detrimental to his development. It should also be borne in mind that the concrete precedes the abstract. A young child will not see beyond the symbol to the thing or act symbolized. He cannot appreciate the spirit of kindness; he must see the deed performed by some understandable person. The imagination and emotions can be appealed to earlier than the reflective reasoning.

The earlier grades deal with the child of the age at which dramatic imitation makes its appearance and is almost the exclusive method of acquiring experience. The child of this age learns by actually seeing things done. During this period a child may profitably illustrate some simple action by pantomime or by building pictures that tell a story. Such subjects may be used as: People from Other Lands, Children of the Bible, Hiawatha, Joseph and his Brethren, King Arthur and his Knights, Charles Dickens' Boys and Girls, Fairies. There is no end of subjects that may be chosen for this type of dramatization. At first the child portrays

*Author of *Drama in Education*, Teacher Chicago Training School.

**The Dramatic Festival*, p. 13.

these with his body; finally language will be a necessary accompaniment of action.

Story playing also is particularly adapted to children of the earlier grades, because it affords opportunity for free expression and allows the child to interpret the story in the light of his own experience. In using this method one of the important steps is the choice of the story. Certain characteristics are essential in a story to be used for story playing. (1.) It must have good basic structure. (2.) There must be a succession of events or progressive movement throughout the story. (3.) The story must involve much action. (4.) It should contain an outstanding truth revealed through the characters and action. It is not wise to choose a story in which the character of Jesus appears.

After a suitable story has been chosen the next step is the telling of it. In addition to all the principles involved in good story telling, there are a few principles which are especially applicable to telling a story for story playing. (1.) The events and action should be emphasized. (2.) Direct discourse should be used. (3.) Simple and vivid mental pictures must be developed. The children should act the story out as they feel it should be. Their action should be kept free and spontaneous. Both words and action will thus be changing with differing interpretations.

Helpful Books

Method. Craig: *The Dramatic Festival,* Curtis: *The Dramatic Instinct in Education,* Miller: *Dramatization in the Church School,* Overton: *Drama in Education,* Palmer: *The First Eight Years.*

Materials for Dramatization. Bell: *Fairy Tales and How to Act Them,* Benton: *Shorter Bible Plays,* Chadwick and Gray: *Chain Stories and Playlets,* Fay and Emerson: *Three Plays for Boys* (1) "A Regular Fellow;" (2) "Lend A Hand;" (3) "If I Were Bob." Lansing: *Quaint Old Stories to Read and Act,* Perry: *When Mother Lets Us Act,* Rucker and Ryan: *Historical Plays for Colonial Days,* Stevenson: *Children's Classics in Dramatic Form,* Books I-VI, Sobel: *Bible Plays for Children.*

TENDENCIES AND STANDARDS OF THE VACATION CHURCH SCHOOL

By Adaline C. Guenther*

A PERIOD of five years within the life of an ordinary movement in church life would be considered a mere episode, but when the movement is one which has attained in only a little more than a quarter of a century the proportions of the vacation school, the changes during one fifth of its history may well be taken to indicate the scope and tendencies of the whole movement. Statistics have ever been variable and temperamental in any study of this kind, but particularly so in the case of the vacation school. It has been possible, however, to secure from certain sections, including two states in the northeast, one in the far south, some in the middle west and the far west, over a period of five years, annual reports covering each year the same group of facts. It has also been increasingly possible to secure each year more complete reports from the denominational boards, and on the basis of figures so obtained, it is possible to picture rather accurately certain tendencies of the vacation school movement.

One of the first set of figures to demand attention is that which gives the percentage of "non-church children" who are reached by the vacation school. In the early days of the movement, this was almost a hundred percent. The vacation school was strictly a missionary agency for the child of the city streets. Even as late as 1922, the percentage of children enrolled in the vacation school and never before in contact with any Protestant church was between fifty and sixty per cent. Each year this percentage has decreased—not because fewer of the non-church children are coming into the church through this summer activity, but because more and more of the children already within the church are taking part in the program. Within five years the proportion has dropped from fifty per cent, to ten per cent, and in many cases even less, as the vacation schools have become integrated into the program, not only of the mission church but of the church which seeks first an educational program for those children already within its doors.

Naturally the decrease in these proportions indicates an increase in the number of schools, but there is another waning figure to be considered. Five years ago and before, the increase in the *number* of vacation schools was startling and almost unbelievable. Community after community would report double the number of schools from one year to the next. Gradually, as the first hectic enthusiasm for a new thing wore off, as towns and cities felt that they were approaching their maximum or as the real task of the schools became apparent, the growth of the movement became more normal, steadier, and has gone forward with fewer of the attributes of a "boom." Even with these facts in mind, however, it is interesting to note that last season there was an increase in the number of schools reported to the denominational boards of forty-five per cent. Part of this increase is real increase in the number of schools, and part of it is due to an awakened conscience toward the matter of reports within the local church or to improved facilities for gathering facts on the part of the denominational boards involved.

In the early days of vacation school history, practically all the teachers were paid. Then the vision of a summer activity for any church caught the imagination of the church as a whole, and volunteers were listed by the thousands for the task. The percentage of paid

*Assistant to Director Vacation and Week-day Church Schools, International Council of Religious Education.

achers decreased almost to the vanishing point, with ie exception of a few centers where knowledge of the al work involved had dictated the continuance of the rlier policies. A large percentures of failures followed even larger than the failures which had come as a sult of hiring untrained but enthusiastic students, hose chief interest was not in the church but in social id patriotic activities. Had it not been for the wis- m of some of those who had fostered the vacation hool in the early days the whole movement might ve been wrecked on the rocks of exuberant enthu- asm. But again there was a process of steadying, id through the last five years there has been a definite end toward the building up of a corps of teachers with aining and experience to season the enthusiasm and ie consecration. Of course this trend is chiefly indi- ted by the increase in the percentage of paid teach- s. This increase is not large or startling, but the nor- al result which might be expected when the church cognizes and accepts a definite responsibility. Last ason, one fourth of all the teachers reported, from the finite areas which were studied over a period of years, ere paid, an increase of almost ten per cent in the last ve years.

One other set of figures seems interesting enough to eserve mention: the increase in the number of inter- ediate departments in the vacation school. The per- ntage of the pupils above the age of twelve has varied om thirteen to eighteen per cent, depending some- hat on general economic conditions in the different ctions of the country. But the number of pupils f intermediate age is not as important as what is pro- ided for them once they are in the vacation school, nd there has been an increasing emphasis on the need f providing special departments for these older boys nd girls. The council of religious education in one ity, for example, has worked out a complete course r its vacation schools, from the two years of kinder- arten work through two or three years of intermediate ork, upon completion of which the pupils are "gradu- ted," with a diploma. The year following this "grad- ation," if the pupils return again, they are placed in he various schools around the city as helpers and ssistants. The requests for material for intermediate epartments, the number of intermediate books pro- uced, and the interest shown in any report of inter- ediate activities all indicate the trend in the direction f the time when the church shall consider its obliga- on to utilize the summer time to the best advantage r any age group.

Such trends as these are indicated by figures, but here are other tendencies in the movement which annot be as accurately portrayed or proven. One uch is the demand which is coming up gradually from ll parts of the field for better facilities for the training f vacation school teachers. Another is the cautious xperimentation which is going on in the field of pro- gram-making for the vacation school. Still another is the use of the vacation school as one of the church's summer agencies, for teacher training, when the students who are preparing for work in the church school, first observe, then assist, and then conduct sessions of the vacation school under careful supervision. Such a plan makes the vacation school in the whole educational program of the church what the practise school is to the normal school in general education. And last of all, there is the tendency, always noticeable in the vacation school, but becoming more pronounced in recent years, to take up and prove or disprove the value of the newest theories and methods in the educational world. In this latter case, it is not what happens in the schools of a great city, under the shadow of a great university, but what happens in the little schools in the villages and towns across the country that indicates a tendency. The idea of the vacation school as one more agency for supplying children with facts is almost disappearing. Once people spoke of greater opportunities to teach the children truths. Now, teachers and leaders speak of their obligation to provide an agency by means of which the children have opportunity for these truths to function in life. Once the demand was, "What memory verses shall we teach this summer?" now it is, "We have this peculiar problem in our community—what materials will be helpful in building a program to meet the needs of our children?"

The proposed international standard for the vacation church school, which is being issued by the International Council, for experimental use this summer, is really an attempt to catch and crystallize the educational ideals back of the whole movement in such a way as to bring to a focus its real force. It is to be hoped that for many schools this standard will be in a very real sense a standard for guidance. It does represent, as well as any formal statement could, something of the *ideal* for the local school, and so any one expecting to have a part in a school will find it helpful, and certainly the principal of every school in the country this summer should be familiar with the text and substance of the standard. The fact that heretofore the vacation school has remained "unstandardized," wholly adaptable to every situation, has often been quoted as one of the advantages which this segment of the church school had over the Sunday session. This tentative standard which has been issued for experimentation for this summer will not in any sense interfere with such adaptations of the idea as may be wise and truly educational. On the other hand, every school which uses the standard in its preliminary conferences of teachers, and day by day in the development of the school progress, can make a real contribution to the movement as a whole and derive whatever benefit may come from a knowledge of the real spirit and purpose of the vacation school idea.

Annual Convention of
The Religious Education Association

DATE—April 26-29, 1927 PLACE—Chicago, Illinois
TOPIC—The Educational Function of the State; The Educational Function of the Church.

THE SUCCESS OF THE CHURCH VACATION SCHOOL MOVEMENT

A Statement to Encourage Beginners in the Work

By Herbert F. Loomis*

THE vacation school movement had its beginning in this country in a single church. Today it is established as an integral part of the church's system of religious education. It began as a program for churches located in the slums of our crowded cities. With surprising rapidity it has spread throughout the United States until today vacation schools are located in all types of churches, residential city churches, institutional city churches, village churches, churches in the open country. Last summer over a million children were enrolled in the thousands of vacation schools conducted by the churches of America. Today church leaders are saying that wherever there are children in a community the churches should conduct vacation schools. The vacation school has become a definite part of the enlarged program of religious education of progressive churches.

This rapid increase of the number of vacation schools in this country has come with the recognition of their value in meeting the needs of childlife. It is well that we have in mind some of the fundamental reasons for the success and permanency of this movement.

The Vacation School Meets the Summer-time Needs of Children

WITH the coming of "the good old summer-time" children in great numbers pour out of our public schools. For weeks these children have been looking forward to the vacation period. Well do I recall the eagerness with which children in the days of my boyhood, weeks in advance of the close of school, began to sing, "school is done, school is done, toss up caps and have some fun." However, these children who have been busy all year with a heavy schedule of work and responsibility are suddenly thrown upon their own resources. Before the first week of vacation is over they will be wondering what they can do next. Here is the soliloquy of a summer child: "My school is out; my Sunday school is closed; my music lessons are ended; my physical training is over; I have time for everything and there is nothing to do." The summer is a time of physical and moral danger for children. In our cities hardly a day passes in which several children are not run down by automobiles. The streets of our towns and cities are poor playgrounds for children. Moreover, the summer idleness brings temptations to boys and girls and offers many opportunities for getting into mischief. Statistics of city courts indicate that juvenile delinquency increases with the coming of the summer months. To meet the summer-time need of children, churches open their doors to the boys and girls of the community and welcome them into their vacation schools. The daily vacation Bible school program functions at the time of the year children especially need help. Following the close of the public schools the churches find that it is easy to get the children to come to the church school.

The Program Appeals to Children

ANOTHER fundamental reason for the success of the vacation school movement is that the program of the schools appeals to children. The boys and girls enjoy the schools and gladly attend without "prodding" from their parents. These schools are not like ordinary day schools. Their program is varied and includes worship, story telling, dramatization, craftwork, organized play, and patriotic exercises. Each morning the children sing choice hymns, memorize Bible passages, participate in worship, listen to splendid stories, make useful articles, dramatize Bible stories, engage in worth while projects, and join in the salute to the American and the Christian flags. The children come to the vacation school not because they have to but because they want to. They gather in front of the church doors long before the morning hour for opening the schools. As the summer term draws to a close those in charge of the schools always hear many eager requests that the schools be continued.

The Schools Conduct a Well Rounded Character Building Program

THE whole program is arranged so as to develop character in the lives of boys and girls. The worship period brings a sense of the nearness of God. It stimulates high thoughts, noble feelings, and worthy purposes. It creates the desire for worth while living. It leads to a deeper appreciation of love, loyalty, faith, and service.

In the handwork period the child meets life situations. The manner in which the life situations of childhood are met will largely determine the manner in which the life situations of adulthood will be met. Neatness, courtesy, perseverance, skill, resourcefulness, and determination to stick to a difficult task until it is completed, are qualities needed all through life, that may be developed in the doing of handwork. Life habits of good workmanship are developed in the properly supervised period of handwork. As far as possible the handwork is correlated with the instruction material and becomes an effective means of reinforcing the lessons taught.

The period devoted to play and games may well develop qualities which will be needed all through life. Group games call for quick decisions, self control, cooperation and team play. Some games develop alertness, perseverance, endurance, pluck and courage.

Dramatization is an effective method of instruction. The dramatization of a story leaves indelible impressions on the lives of the participants and calls forth the whole power of the child to enforce the lesson truth. There is no finer way to teach world friendship than by the way of dramatics.

Citizenship is taught to the children by stories, special programs, the singing of patriotic songs and the salute and pledge to the flag. The children also join in the salute to the Christian Flag, "I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and in love." Thus patriotism is built on the solid foundation of Christian ideals.

The Vacation School Affords the Additional Time Needed for Religious Instruction

ONE of the reasons churches have turned so wholeheartedly to the vacation school program is that it affords the additional time needed for religious instruction. Everywhere people are saying that we need more time for the religious instruction of children. One-half hour a week in a Sunday-school class is not enough time, for it amounts to only a full day a year. A child who attends Sunday school every Sunday from the time he is six until the time he is twenty receives from the church, scattered in little half hour bits over this long fourteen year period, only the equivalent of two full weeks of religious instruction. Even that amount must be discounted for half of the children enrolled in the Sunday schools are absent each week. A standard vacation school held for five weeks, offering two-and-a-half hours of religious training each morning will yield more hours for religious education than a year's session of the Sunday school. Moreover, the children attend day after day without the intervention of a week between sessions. Thus, the work can be built culminatively. Everywhere churches have discovered that the vacation school gives the additional time needed for the program of religious education.

*Pastor, First Congregational Church, Kent, Ohio.

he Use of Trained Teachers and Modern Methods of Teaching

ROM its inception the effort of the vacation school leaders has been to ecure well trained teachers. Because ie public schools are closed at this time the year, they have been able to draw om the ranks of trained public school eachers and to secure capable college udents. The vacation schools have een willing to pay nominal salaries to rained workers. Thus they have been ble to secure talent of the highest order. ncreasingly vacation schools are demanding a type of teacher who shall be s well qualified as those found in the ublic schools. Moreover, through institutes and training courses teachers are eing trained for this particular task.

The program of the vacation schools as been kept flexible. It has not become stereotyped. There has always been an opportunity for initiative and experimentation. Progress has not been blocked by binding precedents. The program has been kept child-centered. The purpose has been to train children in actual Christian living. Life situations have been kept at the center of its teachings. The vacation schools have dealt with the conduct of children in a concrete way. Their main purpose has not been to present information, but rather to help the child grow character in the laboratory of daily life. In other words the lessons have been built to fit the child. Projects have been widely used in vacation schools. In recent years there has been a more careful grouping of pupils according to age than was the case in the early days of the movement.

The Schools Reach Groups Otherwise Untouched by the Church's Program

CHURCH leaders have discovered that the vacation schools reach groups otherwise untouched by the church. In the schools large numbers of children make their first contact with the program of the church. Children who find the church the center of their happy times during the summer will continue to be interested in its program during the remainder of the year. Parents who notice what the school has done for their children become more interested in the institution which offers such a helpful program. The vacation school makes new friends for the church.

Many people are prophesying that the time will come when every church will consider a vacation school a regular part of its church program, just as it now does the Sunday school. The growth of the movement to date warrants the assertion that the vacation school is no longer an experiment. It has already become a successful agency of religious education and has demonstrated its great value to the church.

AN OBSERVATION SCHOOL AS AN AID TO BETTER METHODS IN VACATION CHURCH SCHOOLS

By Bertha S. McClintock*

TWO AND three day institutes, frequent classes in the standard course in vacation church-school administration, personal conferences with workers in the Council office have proved helpful to workers in our vacation church schools, but have left much to be desired. A forward step was taken last summer in a cooperative school, organized and carried out with two aims in view: (1) To offer to the pupils a program of religious training of really high standard; (2) to afford workers in other vacation church schools an opportunity to observe the best methods of teaching and administration under carefully trained leaders.

Four down-town churches cooperated through the Denver Council of Religious Education in this enterprise. In the accomplishment of these aims, the cooperative committee endeavored to maintain the highest standards in:

Organization and Leadership: Five departments were conducted ranging from the nursery or pre-school through the intermediate department. Each department had a principal and enough teachers to make small class groups possible. The staff consisted of twenty-eight workers. Of these, eight were men and women regularly employed by the various churches or by the Denver Council, devoting at least part of their regular time to definite religious educational work.

The time of these workers was contributed by the organization by which they were regularly employed. Eight were public school teachers with Sunday-school experience and non-professional training in religious education. Four were mothers who because of their own children and their work in the kindergarten and nursery departments of the Sunday school, were well read in child psychology and educational methods. Seven were helpers (secretaries and pianists) chosen because of their ability in these lines as Sunday-school workers. One was an experienced Camp Fire Guardian recommended by the State Camp Fire office.

Equipment. The church chosen for the school was well adapted for the work, having separate department and class rooms, and standard equipment (tables, chairs, blackboards, pianos, etc.)

Supervision. For several weeks preceding the opening of the school, the department principals and teachers were in conference with the supervisor of instruction, in the working out of department programs, lesson plans, and the choosing of materials. This supervision continued throughout the school term.

Curriculum Materials. Worship and instruction materials were chosen from various sources, no one published course of study being followed exclusively in any department. From these sources, plans for department programs and classroom instruction were developed by the teachers or department principals in conference with the supervisor of instruction and approved by her.

Cooperation with the Home. A definite plan of home visitation prior to the opening of the school was carried out by the various churches. This visitation was made for promotion purposes; also that there might be a thorough understanding on the part of parents and pupils as to the nature of the school and the cooperation expected from the pupils in the way of promptness, regularity and participation. Enrollment was taken both prior to the opening of the school and on the opening day. Weekly report cards were mailed to the homes of pupils and parents were encouraged to visit any session of the school. The closing program was arranged to bring before the parents and church constituency the most valuable features of the term's work.

A Budget was carefully planned before the opening of the school. Though the honorariums were in no sense proportionate to the high type of work done, every worker was paid. Teachers' books and materials for activities were provided in sufficient quantities to carry on the best work.

In the accomplishment, particularly of Aim II, the school was opened one week earlier than the other schools of the city. Opportunities were thus provided for.

Observation. Prospective workers in other schools were urged to visit the school as often and for as long periods as possible. Contrary to the usual practise, observation on the opening day was urged. Our experience has shown that one of the most strategic points of an entire vacation church-school term is the enrollment and organization of departments on the opening day. This work was systematized to avoid confusion and loss of time, and the results justified the effort and proved most helpful to many vacation school principals who observed this part of the work.

Observers were urged to attend a whole morning session of one department, that they might see the correlation of all phases of the program into one unified whole. The school continued for four weeks, with three hour sessions each day. After other schools had opened, adjustments were frequently made in their programs to release one or two

(Continued on page 46)

*Executive Secretary, The Denver Council of Religious Education, Denver, Colorado.

LET US OBSERVE CHILDREN'S WEEK

By Maud Junkin Baldwin*

IN THE MONTH of February, 1917, the Children's Division Superintendent of the International Sunday School Association suggested that the Children's Division Committee of the Association be permitted to promote a continent-wide observance of a Children's Week for the purpose of interesting the adults of all churches in childhood's need of religious education. The Executive Committee adopted the suggestion and Mr. Ives L. Harvey, of Pennsylvania, Chairman of the Children's Division Committee, gave the sum of two hundred dollars to pay for the promotion literature. Ever since that time the International Sunday School Association, now the International Council of Religious Education, has promoted the observance of a Children's Week.

The Purpose

THE purposes of the observance may be stated as follows: To call to the attention of Christians everywhere on the North American continent the fact that childhood is the hope of the world. No matter what the ideal to be realized may be, individual usefulness and happiness, brotherly love, social justice, world peace, the Kingdom of God on earth, the method of procedure is the same—*educate the children.*

To show the relation between religious education and the development of fine individual character, racial and national progress and world happiness.

To emphasize the appalling fact that only one out of every three of the twenty-five million children on the North American continent, under twelve years of age, was receiving *any* religious education at all, Catholic, Jewish, or Protestant.

To point out that only a very few of those receiving this religious education were getting the instruction and training that furnished them with correct religious knowledge, aroused right feelings toward God and other fellow beings, and developed real skill in the art of living usefully and happily.

To lead the present church-school workers to build more effective religious education programs, including better curricula, larger equipment, more thorough organization, and more fully trained leaders and teachers.

To stimulate church members everywhere to give of their time and money to this work, and thus assist not only in the Christianization of the children already in the church schools, but in the recruiting of thousands of others with the idea of giving also an opportunity for the education which for them would mean life, and the more abundant life.

To compel whole communities, Christian and non-Christian, to face the facts concerning the importance of the religious education of children, and thus lead them to assume their responsibility for the conservation of the childhood of the community

The Program

IN ORDER to realize the aims named above, it is necessary that whole communities as well as local churches observe the week, and that the program for each of these phases of the observance should be not only educational and inspirational, but to a certain degree spectacular. Therefore the program should include:

JUDGING from the recent meeting of the Children's Work Professional Advisory Section of the International Council of Religious Education, in the near future Children's Week may be merged into a week known as Religious Education Week, but for this year we gladly present this article for all who need immediate help.

For the Community Observance: One or more of the following features: Sermons from thousands of Protestant pulpits urging the members of the churches to look at the facts gathered by local survey committees, and to act accordingly.

Mass meetings of parents, church-school teachers, and day school teachers, in which the children's great need of religious education was presented.

The opening of exhibit booths or stores to show the posters and pamphlets and books outlining the best methods of religious education, and to distribute helpful literature in regard to the present work of the church schools.

A house-to-house visitation of the homes of the community to discover the children not attending any church school, and to invite them to come to the church school of their parents' or their own choice.

A parade of all the believers in the work of the church school, with floats and banners, telling the story of the value of religious education in character building.

A pageant or play presented in the town hall, the municipal building, or any other building to which *all* the people of a community go, for the purpose of showing the children's right to and need for religious education.

An institute for parents and church-school teachers to afford them opportunity for receiving definite instruction in the methods of educating children in religion.

A children's festival of song and story for developing community spirit, and appreciation on the part of adults of the ministry of song and story in the religious life of children.

For the Local Church Observance: One or more of the following features: A sermon by the pastor on "Childhood's Need of Religious Education" This sermon should lay stress on the spiritual illiteracy of today, the reasons for it and the remedy for it. Such books as the following will be found helpful in the preparation of the sermon:

The Dawn of Religion in the Mind of the Child, Mumford, *Training the Children in a Christian Family,* Weigle, *The Unfolding Life,* Lamoreaux, *How to Teach Religion,* Betts, *The Religious Education of an American Citizen,* Peabody.

Mid-week Meetings. If possible there should be two mid-week meetings which all the members of the church should attend.

The Program for the first of these meetings should lead those present in a brief but careful study of the needs of the children who attend the church school. Such topics as the following should be presented by speakers who have been given ample time for preparation.

(1) First Address—*The Children of our Church School:*
- Their number.
- The types of home from which they come.
- Their neighborhood environment.
- Their capacity for developing Christian character.
- The responsibility of our church for their religious education.

(2) Second Address—*How our Church is Meeting the Spiritual Needs of our Children:*
- State present equipment.
- Outline lesson courses.
- Training of teachers.

(3) Third Address—*The Weak Places in our Church's Provision for the Religious Education of our Children:*

Make a frank statement in regard to lack of teachers, limited or poor equipment, need of better lesson courses more helpful worship programs, and more carefully selected service projects.

(4) Fourth Address—*Forward Steps for our Church:*

Let the congregation decide just what the first, second, and third forward steps should be. They might consist of finding more teachers, organizing a teacher training class, properly grading the school, providing new equipment, such as Bibles, hymn books, chairs, or tables, arranging new worship services for the

*Associate Editor, Children's Division, United Lutheran Church, Philadelphia.

s departments, etc., etc. When cision is made the presiding officer l appoint at once the committees ary for the accomplishment of the s of the group.

program for the second mid-week g. It would be most advantageous first mid-week meeting could be ed by a second which could be a one-or-two session institute. h an institute is planned the subpresented for the consideration of present might well include topics erest to all teachers of children. these and select those best suited to rcumstances under which you work:

The Child's Need of a Christian ation.

The Session Program for the Bers, Primary, and Junior Depart-s.

Training Children to Worship.

Telling Bible Stories.

The Necessity of Adequate Equipfor the Children's Department.

Training for Teachers of Children.

oks to aid the speakers would in- those published by the various ninations for the use of beginners, ary, and junior workers. Also such s as: *How to Teach Religion*, Betts, *ing the Devotional Life*, Weigle and dy, *Stories and Story Telling*, St.

it seems too much of an undertaking ne church to hold such an institute or more churches might well unite e work. If it is well planned and erly conducted, those who are reible for the plan will be fully repaid he service rendered those who at-

Both these mid-week meetings ld be well advertised two or three s ahead of time so that teachers parents may hold the evenings open hem.

e Second Sunday. It might include a ment of the needs of the church ol and the community; an outline of definite forward steps decided upon he church; and an appeal for the eration of the parents and other ts connected with the church.

Pageants and Plays

THE leaders in either a community r local church observance desire to ent a pageant or play to emphasize lhood's need of religious education ne of the following will be found t appropriate for the occasion: morrow," Margaret Slattery; "The ts of the Child," Augustine Smith, published inexpensively by The im Press, Boston. "The Heritage he Child," Laura Scherer Copener, Lutheran Publication Board, Philphia, Pa. "The Crusade of the dren," Elizabeth Woodbridge, "Boys Girls from Hebrew History," Annie Marble, The Century Company, York. "The Lamp," Anita Ferris, e American Home," Karnell, pubed by The Presbyterian Board of lication, Philadelphia, Pa.

Publicity

UBLICITY is desired both for advertising the meetings and for follow-up purposes, and this publicity must be of the type which compels the interest and attention of both the church member and the non-church member.

Newspapers. The newspapers should be used largely. See that the editors have all the definite information they need long enough in advance to enable them to give the space required for the necessary announcements. Call on the regular advertisers and persuade them to use part of their space for Children's Week news items. Furnish the editors with articles and pictures.

Motion Picture Theaters. In many communities motion picture managers will make the desired announcements if they are furnished with the proper information. They will also picture such slogans as, "Does your child attend a church school," "Children need a religious education," "America's greatest peril is the spiritual neglect of childhood," "Give more thought to the religious education of children," "The race moves forward on the feet of little children."

Posters. Posters should be posted on the billboards, in the street cars and in the churches. Billboard companies and street car companies have been known to give this privilege free of charge.

Automobile tags. Many automobile drivers will paste these tags on their windshields. Have them printed and distribute them in advance in the churches and in the business houses and stores.

Exhibit Booths. These should be educational in character and should exhibit the materials and methods used in the religious education at home and at the church school. The exhibits can be made in department and other store windows, in booths erected for the purpose or in vacant store rooms. The material can be secured from the various denominational publishing houses and from the local church schools.

Story Hours and Song Festivals

SOMETIMES it is considered advisable to arrange for story and play hours or for song and story festivals for the children themselves. Such a festival may be made a very helpful and joyful event for the children as well as their parents, but it must be carefully planned within the range of the children's interests and experiences.

Divide the children into three groups, beginners, primaries and juniors. After a story explanation of each song or hymn, provide them with mimeographed copies of the words to take home so that they may be memorized. Arrange for two rehearsal periods for the special groups during the week days preceding the festival.

On the day of the festival a committee appointed for the purpose should reserve seats in the place of meeting for the children. The remainder may be occupied by parents and friends. Teachers should sit with their classes. The following program may be helpful.

THEME: Loving and Helping Jesus.

SONG: "Brightly Gleams Our Banner," Juniors (*Hymnal for American Youth*). Provide the children with small church flags to be waved during the singing of this hymn.

SONG: "Saviour, Teach Me Day by Day, Love's Sweet Lesson to Obey" (Primaries and juniors).

GREETING AND PRAYER: By the pastor or presiding officer.

SONG: "God of the Sunlight," beginners (*Songs for Little People*).

BIBLE STORIES: (a) A Shepherd and His Sheep—Story 17, First Year International Graded Beginners Series. (b) Returning Good for Evil—Story 47, Third Year International Graded Primary Lessons. (c) Courage to Do Right—Story 33, Third Year International Graded Junior Lesson.

SONGS: "The Children's Service," beginners (*Songs for Little People*). "O, What Can Little Hands Do," primaries. (*Songs for Little People.*) "Dare to be Brave, Dare to be True," juniors. (*Hymnal for American Youth.*)

STORIES: One or more of the following: (a) Knights of the Silver Shield, Alden. (b) The Little Hero of Haarlem. (In *How to Tell Stories to Children*, Bryant). (c) The Legend of St. Christopher (In *Children's Ethics*, Cabot). (d) The King of the Golden River (In *World Stories Retold*, Sly). (e) The Great Dipper (In *Kindergarten Stories and Morning Talks*, Metse).

SONG: "The Knights' Marching Song," primaries. (*Songs for Little People.*)

SONGS BY JUNIORS: (a) "I Would Be True." (b) "Marching With the Heroes." (c) "True-Hearted, Whole-Hearted, Faithful and Loyal." (*Hymnal for American Youth.*)

CLOSING HYMN: "Now the Day is Over," primaries and juniors.

If the week is observed in the fall, the following program may be used either in a community or local school observance.

THEME—AUTUMN

SONG: "For the Beauty of the Earth," Juniors. (*Hymnal for American Youth.*)

SONG: "Can a Little Child Like Me," Primaries (*Primary and Junior Hymns*).

SONG: "Back of the Loaf," Beginners. (On a card published by Tullar-Meredith.)

GREETING AND PRAYER: By pastor, or presiding officer.

POEM: By a junior. Marjorie's Almanac —Thomas Bailey Aldrich (found in Volume II of *My Book House*).

SONGS: By the juniors. (a) We Plow the Fields and Scatter. (b) Praise to God and Thanks We Bring. (*Hymnal for American Youth.*)

BIBLE STORIES: One of more of the following: A Song of Thanksgiving—Story 8, First Year, International Graded Beginner's Series. Nehemiah and the Wall. Story 7, Second Year, International Graded Primary Series. Daniel's Courage—Story 38, Third Year, International Graded Junior Series.

SONGS: Beginners: (a) Nature's Good Night. (b) Autumn Day. (*Songs for Little People.*)

STORY: One or more of the following: (a) Why Trees are Evergreen (In *How to Tell Stories to Children*, Bryant). (b) The Anxious Leaf. (In *Kindergarten Stories and Morning Talks*, Wiltse.) (c) The Seed Babies' Blanket. (d) The

Elder Brother. (e) Persephone. (Last three in *The Children's Hour*, Bailey.)

SONGS: Beginners and primaries: (a) How Strong and Sweet My Father's Care. (b) A Thank You Song (Both in *Carols*, Leyda). (c) Lord of the Sunlight. (In *Songs for Little People.*)

SONGS: Juniors: (a) For Peace and For Plenty. (b) America the Beautiful. (*Hymnal for American Youth.*)

CLOSING SONG: Primaries and juniors: Doxology. (In *Church Hymnal.*)

Conservation

IF THE Children's Week program and consequent resolutions are faithfully followed up the conservation will take such forms as the following: (1) The organization of parent and teacher training classes; (2) new equipment purchased for the beginners, primary and junior classes or departments; (3) graded lessons introduced into the the children's departments; (4) graded worship services planned for the children's departments; (5) books for parents placed in the library; (6) more sermons on the religious education of children; (7) frequent children's division institutes; (8) a community training school for parents and teachers; (9) vacation and week-day church schools provided for the children; (10) playgrounds opened in the community; (11) health clinics established; (12) motion picture houses persuaded to show only clean pictures.

IS CHILDREN'S WEEK WORTH WHILE?

By Louise M. Oglevee*

WHEREVER Children's Week is discussed for the first time there are sure to be many who say that the theory is good, but who ask, "Will the great amount of work really accomplish anything?" Looking back over the years of its observance in the writer's own community, the answer would seem to be this: It pays exactly in proportion to the amount of enthusiasm, consecration, study, and real work put into it. If it is to be a showy parade that tires teachers and pupils without telling them what it all means, if it is to be an observance of Children's Week just because it seems to be something that up-to-date church-school people are expected to do and nobody knows quite why, then it will perhaps result in a group of tired people saying, "All that work for nothing! No more of Children's Week for us!"

If, however, a small committee acquaint themselves with the meaning and the possibilities of Children's Week, and give themselves whole-heartedly to making it help the children and parents and teachers of their community, it will surely do great things. It will mean from six to eight weeks of unselfish and continuous service on the part of at least one key person and as many more as can be found to help.

The following program was carried out in one church before the community was ready for a more general observance of Children's Week. The educational play on Parents' Night was taken from *The Pilgrim Elementary Teacher* and gave its lesson as no speaker could have given it.

*Specialist in Church-school work with children, Rock Island, Ill.

CHILDREN'S WEEK
April 24th—May 1st

PROGRAM

SUNDAY, APRIL 24—Morning and evening services, dealing with some phase of the child's religious life.

MONDAY AND TUESDAY—Visiting Days, in which the teachers will endeavor to get into as many homes as possible.

WEDNESDAY—"Story Day." Each department will meet in its own room at four o'clock when there will be a program of songs and stories for one hour.

In the evening, at 7:30, Parents' Night will be observed. There will be a program, including a short educational play, which will be followed by a social hour, when parents and teachers can get acquainted. Refreshments will be served by the teachers.

SUNDAY MORNING, MAY 1, at 10:45, a Rally Service emphasizing religious education.

Special music by the choir and by primary, junior and intermediate choruses.

A cradle roll party will be held later, date to be announced, but all parents of cradle roll children are included in the week's activities.

WHEN the Community Children's Week was planned, this program was useful because it showed how easily the general program could be adapted to any church, and because it had been such a success. The meetings were held at the Y. W. C. A. in order to make it evident from the start that there was nothing denominational about it. For six weeks teachers from the various schools met every Friday evening, never the same group, but always the same leaders. A careful record of names and addresses was kept, and the many committees made to include all the churches.

At first only the more progressive churches were represented, but the county executive secretary sent full reports to the local papers, and they were kind enough to give all the space asked. Thus the real meaning of Children's Week was kept constantly before the public, and one by one the other schools which had not been in such close touch with religious education sent teachers to see whether or not it might be something in which they wished to share. Night after night when the regular meeting closed, teachers lingered to ask questions, sometimes remaining for almost an hour, asking not only about the Children's Week program, but about graded lessons, teacher's books, songs and stories. THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION was a new and wonderful source of help to those teachers, and after the first meeting when the Children's Week material was pointed out and the general and departmental features of the magazine explained, a number sent in subscriptions. That one thing

MATERIAL FOR CHILDREN'S WEEK OBSERVANCE
Spring Dates: April 24 to May 1, Autumn Dates: October 23 to 30

A SIXTEEN page leaflet giving suggestions for the observance of Children's Week in the community and in the local church, including a service for the celebration of the fiftieth anniversary of the founding of the cradle roll, has been prepared by a Special Committee of the Children's Work Professional Advisory Section of the International Council of Religious Education, and is now ready for distribution. A separate leaflet containing a special worship program has also been prepared.

The leaflets and worship programs can be secured from state councils and from the headquarters of the various denominations, or directly from the International Council of Religious Education. Children's Week Observance leaflet, sixteen pages, three cents each (cash with order), or $2.50 per hundred. Worship Programs, one and one-half cents each (cash with order), or $1.25 per hundred.

itself would have made all the work the committee worth while.

Three songs were chosen, "Praise im" for the beginners; "Can A Little hild Like Me" for the primary; and American the Beautiful' for juniors, id copies sent to every cooperating urch,—about twenty-five. These were arned as part of the regular Sunday-hool worship service, and in some hools where there had never been a stinction between primary and begin-ers, this was the beginning of a new day. n the last Sunday which closed the eat week, the pageant "Tomorrow" as given in the largest auditorium of e city. Those young people taking art in the pageant were chosen from very church, and preceeding it's pre-entation the great choirs of children ang the songs that they had learned. athers and mothers who had never been een in a church came that day with heir children.

A program of one of the churches is typical of those used during the week:

Program for Children's Week
Oct. 14-21

"God bless our little ones today,
Our little ones and thine.
Help us to rear them true and right,
And clean and strong and fine.
Help us no duty to forget
We owe to them or thee,
And leave us nothing to regret
In years that are to be."
—*Clarence Flynn in Christian Herald.*

Children's Week is devoted to religious education of the children of our land, and aims to unite the home, the school and the church in saving the children and thus saving the nation.

SUNDAY: Family day 10:45 a. m. The whole family sit together at this morning worship service which is planned to interest both the children and the parents.

MONDAY: Clean Up Day, when every teacher is asked to see that her room is as neat and attractive as she can make it.

TUESDAY: Visiting Day, when teachers as far as possible, call in the homes of their pupils.

WEDNESDAY: Story Day, when beginners, primary and junior boys and girls meet after school for a story hour.

THURSDAY: Parents and Teachers Night. At 7:30 a short program and a sing. Afterwards there will be an exhibit of the work of the departments with teachers in charge to meet the parents and answer questions about the work of the Sunday school.

SATURDAY AFTERNOON: A "Mystery Hike" for the juniors.

SUNDAY: Morning Service with a sermon on religious education, and in the afternoon a great pageant.

STATE AND PROVINCIAL COUNCILS STRONGLY SUPPORTED BY THE INTERNATIONAL COUNCIL

By Robert Davids*

I HAVE just come to be really hopeful about state and provincial councils," said one of the clearest thinkers and greatest teachers in America to the writer. What had led to such a significant remark? Two things in particular.

For one thing the International Council of Religious Education at its annual meeting had devoted an entire evening —one-fourth of its entire time, much more than was given to any other subject—to the consideration of the status and needs of the various cooperative field organizations. The situation was acknowledged to be serious. State and provincial councils, many of them, are having a hard time, mainly because the financial undergirding which such work must have has not been forthcoming.

No one questioned the essential character of territorial organization in the rapidly expanding program of Protestant religious education. There was the most evident desire on the part of every one to see state and provincial councils, and beyond them the ultimate community situations, attain the magnificent level of achievement demanded by the supreme need of this modern day.

And, without one word of dissent, the International Council, after freely acknowledging the imperative necessity of a cooperative arm in carrying out its program adopted the Statement of Principles and Recommendations reported out by the Committee of Nine which, in close consultation with everyone concerned, has been working on these problems throughout the year.

*Director Field Administration International Council of Religious Education.

The far-reaching, basic provisions of this action may not be apparent at the first reading. Attention is directed particularly to those sections where the following positions are taken:

1. Each state and provincial council, although freely admitted to membership in the International Council, must be duly accredited to secure full authority and privileges as the agent of the International Council. A committee was appointed to work out the basis for this accrediting.

2. Each state and provincial council is in turn made responsible for the accrediting of county, city and community councils, and local churches are urged to contribute only to councils so accredited by and loyal to the state or provincial council.

3. The International Council took every action it may properly take to urge denominational forces within the territorial units to financial support of the territorial council of religious education.

4. Some flexibility was given to the original basis of representation in state and provincial councils. The feeling now is that there is no situation in the field of the International which may not proceed to organize properly insofar as the accepted requirements go.

All of the report is of value and we recommend its full and careful reading:

Report of the Committee of Nine

PRINCIPLES

The Committee recommends to the International Council the adoption of the following principles:

1. The spirit of the interdenominational, cooperative movement in religious education, that there shall be on the governing body of the state or provincial council an equal number of denominational and territorial representatives chosen according to the polity of each denomination and selected by the recognized territorial sub-divisions, should be preserved.

2. It should be the purpose of a state or provincial council to serve as the accredited agency of the cooperating denominations within its territory.

3. Each state and provincial council is represented in the constituent membership of the International Council and seeks to carry forward the cooperative program of religious education in its territory. Therefore, each state and provincial council has an auxiliary as well as a constituent relationship to the International Council, and is thereby obligated to maintain the educational standards of the International Council and adhere to its policies and carry forward its program, with such necessary adaptations as may be approved by the International Council.

4. The International Council as an agency of the denominations and state and provincial councils, has an obligation to seek to improve the organization, spirit, and program of each state and provincial council. In cases where there is an absence of willing cooperation on the part of state or provincial councils the International Council should patiently and persistently seek to make such approaches as may build up confidence and mutual helpfulness.

5. Each state and provincial council should be accredited annually by the

International Council with respect to the character of its work and organization.

6. Each state and provincial council should endeavor to secure the endorsement of the denominational authorities in its territory.

7. The establishment of educational standards is the function of the International Council.

8. Each state or provincial council is responsible for the administration of the principles, policies, and standards of the International Council of Religious Education in its territory, and, therefore, a competent educational leadership is essential. In matters of field promotion, the International Council should not deal directly with smaller units within a cooperating state or province except when there has been specific agreement for such action between the International Council and the state or provincial council.

9. Since a state or provincial council has a share in the making of the International Council program, and the responsibility for its promotion, it should also bear its fair share of the financial support of the International Council.

10. In order that each state or provincial council may operate on a sound financial basis, its financial program should include the following principles:

a. The logical implication of the merger is that a state or provincial council should be supported by both denominational and territorial sources.

b. The financial responsibility of the denominations for their own religious education program must be taken into consideration as a prior claim upon the local church.

c. The approach to the local church for contributions should be made jointly wherever practicable for both denominational and cooperative religious education.

d. Since the territorial approach to the local church is ordinarily made through the county, city or district councils, local churches should be encouraged to contribute only to those organizations accredited by and contributing to the state or provincial council.

e. A financial agreement should be worked out by the state or provincial council with each cooperating denomination with either a definite pledge to the Council, or a joint plan of financing involving an agreed percentage of division with the privilege of designated gifts.

f. State and provincial councils should be permitted to make personal solicitations and to appeal for funds to union Sunday schools and those of non-cooperating denominations and non-cooperating territorial sub-divisions.

Recommendations

1. We recommend that the denominations represented in the International Council be requested by the International Council to inform their constituencies again regarding the denomination's relationship to the cooperative program of religious education, and to urge their responsible authorities in the various states and provinces to the highest possible degree of cooperation with accredited state and provincial councils of religious education.

2. We recommend that some rating scale be adopted for the accrediting of state and provincial councils.

3. We recommend that the following modification of "Exhibit B" be accepted as an interpretation of Article IV on Membership:

1. The membership of the state or provincial council shall consist of:

(a) Representatives selected by the cooperating denominations as they may themselves determine on such proportionate basis as the council may determine, except that each shall be entitled to at least one representative. (The quota for the first meeting of the new council to be determined by the retiring executive committee of the old Sunday-school association.)

(b) Territorial members elected by the state convention and by county or regional units equal in number to (a).

In addition the Council may elect:

(c) Members at large not to exceed ten in number chosen for special fitness.

(d) Co-opted members in equal ratio to (a) from Protestant denominations whose polity does not permit appointment of representatives as in (a). (These co-opted members to be selected by the committee composed of appointees equally from (a) and (b).

(e) Additional territorial members selected by above committee to equal (d).

(f) Members of the council staff may be ex-officio members.

2. The first or original meeting of the new council shall consist of members elected as in (a) and (b). The first business of the new council shall be to complete its membership if possible by the election of additional members as provided in (c), (d) and (e).

3. Council members elected as provided in (c), (d) and (e) should be selected at the mid-year meeting of the Council for the year following the next annual meeting.

Provincial Councils in Canada

In the application of the principles and recommendations set forth in this report, it is recommended that with respect to provincial councils in Canada all approaches be made through the Religious Educational Council of Canada.

PRIMARY WORSHIP PROGRAMS FOR MAY

By Dorothy Kay Cadwallader*

Theme for May: Praise for God's Beautiful World

First Sunday

CALL TO WORSHIP: "Flower Song."

HYMN: "Blue Sky, Soft and Clear" (No. 49, *Song and Play for Children*, Danielson and Conant. The Pilgrim Press, Boston, Mass.)

Blue sky, soft and clear,
Birds songs, far and near,
Gay little blades of grass
Nod as the children pass.
Maytime is here, Maytime is here.

DEDICATION PRAYER:

Be with us, Lord Jesus, we pray,
As we sing of the Maytime today.

BIBLE VERSES: Genesis 1:11-12; 2:8.

And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof upon the earth: and it was so.

And the earth brought forth grass, herbs yielding seed after their kind and trees bearing fruit, wherein is the seed thereof after their kind: and God saw that it was good.

And Jehovah God planted a garden eastward in Eden.

PRAYER: Thank Thee, oh Lord God, for that first wonderful garden in Eden. Help us to see all of the wonderful gardens around us. Oh God, if we are fortunate enough to have a garden of our very own, help us to remember to share its flowers with others. Thank Thee, God, for gardens. Amen.

A WEE PRAYER: (No. 78, *Song and Play for Children*—notice change in words to suit the prayer above.)

Father in heaven, we thank Thee
For the gardens we do see.

OFFERING SERVICE: Have gifts brought quietly to the front while the pianist plays softly.

"Father, bless the gifts we bring Thee,
Give them something sweet to do;
May they help someone to love Thee,
Father, may we love Thee, too."

LESSON STUDY: Have pianist play "Flower Song" as a signal for the children to gather around the superintendent for the story.

SONG: "When Jesus Walked This Earth of Ours" (No. 80, *Song and Play for Children.*)

When Jesus walked this earth of ours
He loved the little growing flowers,
The little growing flowers.

STORY: "The Selfish Giant," Wilde.

PRAYER: May we be as unselfish with our gardens and our flowers as the Selfish Giant finally was. Amen.

SONG: "Children's Praise" (*Songs for Little People*, Danielson and Conant, Pilgrim Press, Boston, Mass.)

*Public School Supervisor, Trenton, N. J.

n this blessed May day,
Little children sing
oyful songs of love and praise,
Unto Christ, the heavenly King.

Second Sunday

LL TO WORSHIP: "Flower Song."
MN: "Blue Sky, Soft and Clear."
G: "Green in All the Meadows,"
No. 67, *Song and Play for Children.*)
reen in all the meadows, green beside
the shore,
lowers in the garden, flowers by the
door;
very year we meet her, every time
we meet her,
omehow Spring is sweeter than she
was before.
DICATION PRAYER: Thank Thee for
he springtime, Lord,
or the lovely meadows and the pretty
flowers. Amen.
LE VERSES: Genesis 1:11-12; 2:8.
AYER: (Use the words of the song
Keep Thou Our Garden," from *Song*
nd Play for Children,* as a prayer.)

Here, Lord, our seeds we're sowing.
Send rain and sun upon them;
Set winds above them blowing;
Let harm and danger shun them.
Bring flower and precious food
Forth from the fragrant sod;
Make thou our harvest good,
Keep thou our garden, God.
Make thou our harvest good,
Keep thou our garden, God.

FERING SERVICE: (See first Sunday.)
SSON STUDY: Have pianist play
'Flower Song" while children gather
round the superintendent for the
tory.
ORY: "Little Blue Gown and the
Butterfly" (*Manual of Stories*, For-
ush, G. W. Jacobs, Phila., publisher.)
r "The Boy who Found the Spring,"
Alden, *Why The Chimes Rang.*)
AYER: Dear Jesus be with us now as
we go to our homes.
Help us to be kind, loving, thoughtful
boys and girls during this coming
week. Amen.

Third Sunday

CALL TO WORSHIP: "Spring Song," Mendelssohn.
HYMN: "Blue Sky, Soft and Clear."
SONG: "Green in All the Meadows."
BIBLE: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.—Jeremiah 29:5.
And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.—Genesis 2:15.
PRAYER: Thank Thee for our gardens. May we take care of them.
We thank Thee for the fields that Thou hast planted.
We thank Thee for the spring flowers.
We thank Thee, God, for the sunshine and the rain. Amen.
OFFERING SERVICE: (See first Sunday.)
LESSON STUDY: Play the "Spring Song" as a signal for the children to gather around the superintendent for the story.
STORY: "The Legend of the Forget-me-not" ("Ladies Home Journal," March, 1926.)
SONG: "When Jesus Walked This Earth of Ours."
PRAYER: We are so glad that Jesus loved the flowers, for we love them, too. Thank Thee, God, for flowers. Amen.

Fourth Sunday

CALL TO WORSHIP: "When Jesus Walked This Earth of Ours."
SONG: "When Jesus Walked This Earth of Ours."
HYMN: "Blue Sky, Soft and Clear."
SONG: "Green in All the Meadows."
BIBLE: Jeremiah 29:5; Genesis 2:15.
PRAYER:
"Fairest flowers we're bringing,
Fair and fragrant too.
Every flower is gaily telling
How we love you."
SONG: "Fairest Flowers We're Bringing" (No. 28, *Song and Play for Children*). (Sing this softly as a prayer.)
OFFERING SERVICE: (See first Sunday).
LESSON STUDY: Play "When Jesus Walked This Earth of Ours" as a signal for the children to gather around the superintendent for the story.
STORY:

Mitsu and Taro had just come from the Flowery Kingdom to a big, big city on the western coast of the United States. They had missed the flower festival in Japan that year. They had been in America only a week. It was the Sabbath day.

"Taro," said Mitsu, "I'm homesick." The great tears rolled down her cheeks. Taro held the little sister's hand very tightly. He didn't cry. He was a boy.

"We'll take a walk, little sister," said Taro softly. So, hand in hand, they started out. Nothing but brick walls! Oh, how different from the beloved Japan, the land of flowers. Just ahead of the lonely little boy and girl were some American children. They seemed very happy. They skipped and sang as they hurried along. Presently they turned into a great brick building. Mitsu and Taro were left outside. Faster and faster the tears ran down Mitsu's face. Tighter and tighter brother held her hand. He wouldn't cry!

Just then a sweet-faced lady came by. She stopped and said "Come with me." But the children did not know a word that she said. She looked so sweet and so kind that when she leaned down and took Mitsu's little hand in hers, Mitsu was no longer afraid. She led them into the brick building, through the long hall and out into the courtyard where, to their delight, they saw many children sitting on the grass singing sweet songs. But best of all there were flowers growing everywhere. The cherry trees were blooming, the iris waved its friendly head and seemed to say "Welcome to you, I came from Japan, too. Welcome, welcome, welcome to you."

Mitsu and Taro stayed all afternoon. They listened to the songs and watched the flowers nodding in the breeze. When it was time to go home the sweet-faced lady found a lady who could talk their language to take them home. How happy they were, for flowers grew in America, too. The missionary asked their mother to let them come to the mission school where they soon learned to speak English. They were very happy, but they never forgot that first Sunday when the flowers nodded a welcome to them in a strange land.

PRAYER: Dear Jesus, we thank Thee for the flowers for they are not American alone but carry the message of Thy love to children of all lands. Thank Thee for beautiful flowers. Amen.

MATERIALS FOR MOTHER AND DAUGHTER WEEK
MAY 8-15

THE following materials have been prepared and can be secured at the prices stated from state and provincial councils and from headquarters of the various denominations, or directly from the International Council of Religious Education, 5 S. Wabash Ave., Chicago:

A GENERAL DESCRIPTIVE LEAFLET—6 pages—Price 1½c each; $1.25 per hundred.
A WORSHIP PROGRAM FOR MOTHER'S DAY—4 pages—Price 1c each; 75c per hundred.
BANQUET SUGGESTIONS—6 pages—Price 1½c each; $1.25 per hundred.
MOTHER AND DAUGHTER SONGS—4 pages—Price 1c each; 75c per hundred.
A WORSHIP PROGRAM FOR DAUGHTER'S DAY—4 pages—Price 1c each; 75c per hundred.
AFTER MOTHER AND DAUGHTER WEEK WHAT? Absolutely necessary for the right follow-up—6 pages—Price 1½c each; $1.25 per hundred.

CASH WITH ORDERS ORDER NOW

Fifth Sunday

CALL TO WORSHIP: "Flower Song."
HYMN: "Blue Sky, Soft and Clear."
SONG: "Green in All the Meadows."
BIBLE: Genesis 1:11-12; 2:8.

PRAYER: Thank Thee, God, for gardens. Amen.
OFFERING SERVICE: (See first Sunday.)
BIRTHDAY SERVICE: (Recognize birthdays of all children born in May.)
Song: "Birthday Wishes," (*Leyda's Carols*, p. 16.)
Prayer: Bless these birthday children. Keep them happy during the coming year. Amen.

LESSON STUDY: Play "Flower Song" as signal for the children to gather around the superintendent for a story.
STORY: Choose a story from *A Chinese Shepherdess*, by Margaret Applegarth. The Judson Press, Philadelphia.
PRAYER: Be with us, God, through the coming week. Amen.

SERVICE OF WORSHIP FOR USE IN THE CHURCH SCHOOL ON MOTHER'S DAY

Sunday, May 8, 1927

Before the service begins it is essential that time be allowed for the audience to become familiar with the order of service; also that all those participating be seated on the platform, so that the service of worship may proceed worshipfully and without any announcement.

Theme: "Mother's Day—a Day of Remembering"

QUIET MUSIC
LEADER:

Because her selfless love,
In gen'rous measure given,
Has brought to weary earth
A tender glimpse of heaven;

Because through smiles and tears,
In good report or ill,
Through helpless years or strong,
Her love is constant still;

Because when friends forsake,
Or fortune's sun is set,
Her smile will soothe the ache,
Her heart will not forget;

Because we love her so;
This day we dedicate.
Accept, O Mother Love,
Our thought inadequate!

P. P. G.

HYMN: *(Tune-Dix)*

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to thee we raise
This our hymn of grateful praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild,
Lord of all, to thee we raise
This our hymn of grateful praise.

For thy church that evermore
Lifteth holy hands above,
Off'ring up on every shore
Her pure sacrifice of love,
Lord of all, to thee we raise
This our hymn of grateful praise.

LEADER: Mother's Day is a day of remembering—a day when young and old bow as little children to offer their heart's gratitude to the Father in heaven for the one who has been the giver of life to them.

Worship is "practice of the presence of God." Yet how frequently we allow others to express our aspirations for us. But today our act of worship must be essentially our own. The purpose of this day can only be realized as the words that are said or sung bring each one consciously into God's presence to offer thanksgiving for "the dearest mother in the world."

Wherefore let us bow before God. Within the quiet of our own minds let each of us travel lovingly, thoughtfully back over the experiences of the years and remember with gratitude our mother's gracious dealings with us from childhood till the present.

SILENT PRAYER: *(With heads bowed)*
POEM: "The Givers of Life."

(By a girl)

Who called us forth out of darkness and gave us the gift of life,
Who set our hands to the toiling, our feet in the field of strife?

Darkly they mused, predestined to knowledge of viewless things,
Sowing the seed of wisdom, guarding the living springs.

Little they reckoned privation, hunger or hardship or cold,
If only the life might prosper, and the joy that grows not old.

Out of their beauty and longing, out of their raptures and tears,
In patience and pride they bore us, to war with the warring years.

Confident, tender, courageous, leaving the low for the higher,
Lifting the feet of the nations out of the dust and the mire;
Luring civilization on to the fair and new,
Given God's bidding to follow, having God's business to do.

(By a boy)

Who strengthened our souls with courage, and taught us the ways of earth?
Who gave us our patterns of beauty, our standards of flawless worth?

Mothers, unmilitant, lovely, moulding our manhood then,
Walked in their woman's glory, swaying the might of men.

They schooled us to service and honor, modest and clean and fair,—
The code of their worth of living, taught with the sanction of prayer.

Who called us from youth and dreaming, and set ambition alight,
And made us fit for the contest,—men, by their tender rite?

If we be the builders of beauty, if we be the masters of art,
Theirs were the gleaming ideals, theirs the uplift of the heart.

Lavish of joy and labor, broken only by wrong,
These are the guardians of being, spirited, sentient and strong.

Veiled in mysterious beauty, vested in magical grace,
They have walked with angels at twilight and looked upon glory's face.

—*Bliss Carman.*

LITANY OF THANKSGIVING:

For the gift of life in this wonderful world and the increasing joy of it that each year brings
WE THANK THEE, OUR FATHER.
For home, with all its happy intercourse and unfailing understanding
WE THANK THEE, OUR FATHER.
For the power of memory by which we are able to treasure up the experiences of the past
WE THANK THEE, OUR FATHER.
For all women who have lived lives of love and selfless devotion, especially for our own mothers whom we honor this day
WE THANK THEE, OUR FATHER.

PRAYER HYMN: *(seated—Tune: Nun Danket. 6, 7, 6, 7, 6, 6, 6, 6.)*

Now thank we all our God,
With heart, and hands, and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

O may this bounteous God
Thro' all our life be near us
With everjoyful hearts
And blessed peace to cheer us;
And keep us in his grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

THE SPIRIT OF MOTHERHOOD: I Cor. 13:4-8 *(By a daughter.)*

STORY: ONE MOTHER'S "MOTHER'S DAY"—A true story. *(By a daughter.)*

"Mother, where are my gloves? I've got to get early to meet our Sunday-school class. We're all going to sit together for Mother's Day service."

Isobel Grey's mother looked at her slim young daughter with a slightly puzzled expression as she replied:

"Why, Isobel, are you not going to sit with us today, of all days?"

Sixteen-year-old Isobel gasped in sheer amazement.

"Why, Mom, none of the girls of *my* age ever go with their *mothers*—as if they were *babies!* Certainly not. I shall sit with my group. Where are my gloves?"

"I do not know, daughter." And mother turned away with a faint sigh.

"Mumsie, I won't have time to help with the dishes this morning. Our Sunday-school class are all going together with our teacher to the Mother's Day service." And Beth, the twelve-year-old, who usually lent a helping hand to mother, but had been too busy getting ready for this important occasion, rushed out of the door before mother could think or speak.

Just then Isobel appeared, mother's only good pair of gloves already being drawn on her shapely hands.

"O, mother, I can't find my own gloves, so I'm taking yours. *You* don't care, do you?" With a careless peck at her mother's cheek, and an equally careless, "Are you going to the Mother's Day service this morning?" she, too, was gone before any answer was forthcoming.

"Mother" looked around the dishevelled dining room. It was ten o'clock—the breakfast dishes were yet to wash, the younger children to get ready as well as herself. Father, weary with a week's work at the office, lay smoking his pipe, on the couch in his den.

"Are you going with me to Mother's Day service, father?"

Only the "puff-puff" of his pipe was heard for a moment. Then came a murmured, "Nope, too tired today! You go."

With a weary sigh that would have told volumes to an onlooker, mother turned to the waiting tasks. By dint of rushing, she had the dishes washed, the floors brushed up, the beds made and her own

ay garments hastily donned when the "first rang. Hot, flushed, bare of hands and alone, lad to slip into the cool quiet of the church, unned her own pew, and unobtrusively entered k gallery seat in the midst of the first hymn.

e looked about at the happy glowing faces filled the beautiful edifice; mothers and daughn their various pews with a girl's choir leading singing. A gracious, white-haired mother ed the Bible and read the lesson, extolling the es of motherhood. Another mother led in r. But one mother's heart was sore and y. There was her Isobel, dainty, cool and looking, with her group. Yonder sat her , smiling up into her young teacher's face. preacher spoke eloquently of the joys and ties of motherhood, especially stressing, in wonderful way ministers have, its "sacred s," and a soloist with a clear, sweet, soprano e sang "Tell Mother I'll be There," with such ing pathos that many eyes were wet with pathetic tears before she finished. Carnations where—red for the dear living mothers, white those who had passed on to the land where e is no weariness or loneliness. But this mother no carnation in memory of her dear one. one had remembered to get any, and her heart d with dull pain as she sat in the gallery pew, e, in her shabby suit, with gloveless hands. Mother's Day" But one mother went unced out of her church, went home, prepared er and after it was over, sent the children to day school, and again washed the never-ending of dishes. The supper hour had come before el or Beth came in, as they had gone for a walk r Sunday school, and the only remark as they e in was, "Supper ready, Mom?"

upper over, mother went upstairs for a few utes, only to find on coming down that some sh friends had lured the older girls out for her walk and the supper dishes remained on the table. Yes, yes, we know she should have left them and made the girls do them when they came in. But oh, you tired and everyday mothers who hear this, haven't you done just as this one mother did? Of course you have—and she did. Rebelliously but rapidly and efficiently the supper things were disposed of, and once more, *alone*, one mother went to the evening service.

And as she crept into bed that night, she was glad that father was soundly sleeping—glad that the friendly darkness hid her face as she whispered into her tear-wet pillow: "So this was 'Mother's' Day?"

Not that anyone all that lonely day had said one actually unkind or harsh word. Oh, no—just that so far as she was concerned, not one member of the family had remembered that the day was supposedly "hers."

And we wondered as one mother told of this day in her experience, told it, too, with blame for her attitude of what she called "silly self-pity," we wondered if there were not perhaps other homes where "Mother's Day" was just such a travesty—yes, tragedy—as this one had been.—*G. M. C.*

HYMN: *(Tune—Almsgiving.)*

O Lord of heav'n and earth, and sea,
To thee all praise and glory be;
How shall we show our love to thee,
Who givest all?

For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe thee thankfulness and praise,
Who givest all.

We lose what on ourselves we spend,
We have, as treasure without end,
Whatever, Lord, to thee we lend,
Who givest all.

To thee from whom we all derive
Our life, our gifts, our power to give,
O, may we ever to thee live,
Who givest all!

LEADER: As we bow our heads in prayer let us think in Stevenson's words of the simple yet hard way of living love every day in our homes. Let us each pray that thus we may

"Show our love to Thee,
Who givest all."

Let us pray.

"The day returns and brings us the petty round of irritating concerns and duties. Help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us help to go blithely on our business, all this day, bring us to our homes at nightfall content and undishonored, joyful at the thought of those awaiting us there, and grant us throughout this day Thy peace and love."—*—Robert Louis Stevenson.*

BENEDICTION: *(All seated.)*

May the love of God which passeth all understanding, keep our hearts and minds, through Christ Jesus. Amen.

SERVICE OF WORSHIP FOR USE IN THE CHURCH SCHOOL ON DAUGHTER'S DAY

Sunday, May 15, 1927

(Before the service begins it is essential at time be allowed for the audience to come familiar with the order of service; so that all those participating be seated the platform, so that the service of rship may proceed worshipfully and thout any announcement.)

Theme: "Facing Life's Task Together"

UIET MUSIC.

EADER:

Thou Master Workman grant us grace
The challenge of our tasks to face,
By loyal scorn of second best,
By effort true to meet each test.

During the past week we have been honoring our mothers, expressing publicly and privately the debt we owe to them.

We have thought of their tireless devotion, the patience, and understanding with which they have helped us to be our best selves.

We have remembered too that a large group of women, who, outside of home, in the world of business, education, or religion, are just as truly pouring out their lives in helping those younger to higher, nobler living.

Through the lives of all has run the spirit of motherhood, of utmost giving of self in sharing our joys, our problems, our ambitions. Well may we covet for ourselves the gracious loveliness of spirit which we have seen in them.

POEM: "The Undying Beauty"—*(By a daughter.)*

Give me that loveliness that is undying:
The comrade look of welcome in mine eyes,
Of echo in my spirit for the sighing
Of every broken soul beneath the skies,
The healing in my voice for pain or sorrow,
The beating in my heart for grief or love,
The open hand for all who come to borrow,
The judgment that is tempered from above.
Give me the deeper mind of understanding,
The feet that know the course and will not swerve
The courage for the sceptre of commanding,
The humble heart contented but to serve.
—*Wilson McDonald.*

HYMN: *(Tune: St. Peter.)*

O God, whose love is over all
The children of thy grace,
Whose rich and tender blessings fall
On every age and place;
Hear thou the songs and prayers we raise
In eager joy to thee,
And teach us, as we sound thy praise,
In all things thee to see.

To see thee in the sun by day,
And in the stars by night,
In waving grass and ocean spray,
And leaves and flowers bright;
To hear thy voice, like spoken word,
In every breeze that blows,
In every song of every bird,
And every brook that flows.

To see thee in each quiet home,
Where faith and love abide,
In school and church, where all may come,
To seek thee side by side;
To see thee in each human life,
Each struggling human heart,
Each path by which, in eager strife,
Men seek the better part.
—*John Haynes Holmes.*

PRAYER:

Father,
Grant unto us true family love,
That we may belong more entirely to those whom thou hast given us,
Understanding each other, day by day, more instinctively,
Forbearing each other, day by day more patiently,
Growing, day by day, more closely into oneness with each other.
—*From a Book of Prayers written for use in an Indian College.*

LEADER: How can we render back to our mothers "some few poor coins of the incalculable debt" we owe to them?

GIRLS: Not alone by helping to make home a lovelier place to live in. Our mothers have never been content to have us for themselves. As they give freely of their gifts beyond the home circle, so do they rejoice to have us prepare to fill some worthy place in a needy world.

LEADER: What common task may we share with them even now?

GIRLS:

To make the world brighter,
To make the world better,
To lift the world nearer to God,
Thus may we help to bring nearer the day of which Jesus dreamed—when all men would live together as brothers in a Father's house.

STORY: THE TWO SECRETS.

Once upon a time there was a little lad who lived among the hills of Palestine, not far from a beautiful lake which nestled like a great sparkling blue sapphire rimmed about with purple hills. The little lad loved the out-of-doors, and spent most of His spare time getting acquainted with the growing things—lilies and trees and grain fields, sparrows and foxes and little stray sheep. And everything seemed to whisper a wonderful secret to Him—but I'm not going to tell you just yet what the secret was.

He loved people, too—waifs and strays, old folk and little children, invalids and strangers from far-off lands—in fact, all kinds of folk. And the better He became acquainted with them the more sure He was of one thing—that His secret would make all the difference in the world to them, if they only knew it as He did.

When He was only twelve, He longed to start out and tell it everywhere, but He couldn't. There were tasks to do in the little carpenter shop, but as He worked away, day after day, among the spicy shavings of cedar and sandalwood He used to say, "Some day I'll share my secret with all the world, and until then I'll do just the best I can in the place where I am."

At last there came a wonderful day when He

knew He must start forth, sure beyond all doubt that the time had come to make His secret known. He shared it with some fishermen beside the blue lake; He shared it with a group of eager people upon a mountain-side; He shared it with men who fared with Him along the dusty roads of Palestine, and he told it over and over again in stories wherever He found groups of people who would listen.

Some people understood the secret, and it changed the world for them; some were too stupid and selfish to care; and some were so cruel and spiteful that they decided the secret should be passed along no further and they treacherously put Him to death. But the great miracle of it all is this: they were utterly unable to keep the secret from being shared, for those who loved Him told His message, and came to speak of Him to one another as "The Friend."

And thus—the wonderful secret has come down through the long years to us, and it is this:

The great God, who made all this beautiful world about us, cares for us infinitely more than for the lilies or birds, for He is our Father, and each of us has a place in His plan.

And the little lad, who is known as "The Friend of all the World," revealed another secret by His beautiful life. It is this:

The measure of our worth to God and to others is according to the measure of our love and service.
—*Mary S. Edgar.*

HYMN: *(Tune—Canonbury, L. M.)*

O Son of Man, thou madest known,
Thro' quiet work in shop and home
The sacredness of common things,
The chance of life that each day brings.

O Workman true, may we fulfill
In daily life thy Father's will;
In duty's call, thy call we hear
To fuller life, thro' work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer
Thy purpose for the world we share.
—*Milton S. Littlefield.*

LEADER: In the midst of remembering the happiness which home and mother have meant, let us be mindful of the loneliness of motherless children; the monotony of life for girls who spend long hours toiling in factories; mothers whose desires for their children are thwarted by the limitations of poverty; all those who are weary with the struggle of life; all who find it hard to believe that it is God's purpose that all His children should know love and happiness.

May we not accept as a part of our common task the bringing of light and love and joy to such as these who need a friend?

LEADER: "A certain lawyer stood up and made trial of Jesus, saying, Teacher, what shall I do to inherit eternal life? And Jesus said unto him, What is written in the law? How readest thou?

ALL: "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

LEADER: "And he said unto him, Thou hast answered right: this do, and thou shalt live.

ALL: "But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

Luke 10:30-35 *(By a daughter.)*

LEADER: "Which of these three, thinkest thou, proved neighbor to him that fell among robbers.

ALL: "And he said, He that showed mercy on him.

LEADER: "And Jesus said unto him, Go, and do thou likewise."

HYMN: *(Tune Arizona.)*

Father in heav'n, who lovest all,
O help thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to bear the yoke in youth,
With steadfastness and careful truth;
That, in our time, thy grace may give
The truth whereby the nations live.

Teach us to rule ourselves alway,
Controll'd and cleanly night and day;
That we may bring, if need arise,
No maim'd or worthless sacrifice.

Teach us to look in all our ends
On thee for judge and not our friends;
That we, with thee, may walk uncow'd
By fear or favor of the crowd.

Teach us the strength that cannot seek,
By deed or thought, to hurt the weak;
That, under thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs,
Forgiveness free of evil done,
And love to all men 'neath the sun.

PRAYER: *(By a daughter.)*

O God, Lover of men,
We thank thee that thou hast made all men of one flesh,

So that the strong may share their strength with the weak,
The wise may share their knowledge with the simple,
The seer of truth may share his vision with those whose eyes are dim.

We thank thee that none of us liveth unto himself,
But each is for ever debtor, to thee and to his brethren.

We thank thee that there is no simple loveliness
Which is not used by thee to make all the world more beautiful.
We thank thee that there is no pure love
Which thou dost not take and wield for the universal work of thy kingdom.
—*From a Book of Prayers written for use in an Indian College.*

BENEDICTION: *(Sung by choir.)*

The Lord bless thee and keep thee.
The Lord make His face shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee
And give thee peace. Amen.

THE revised *Proposed International Standard for the Church School* is now available. This revised edition includes an introduction giving suggestions for use of the standard. General, department, and class data sheets have also been prepared for use in surveying and scoring a school. Other standards now ready are: the *Proposed International Standard for the Weekday Church School*, the *Proposed International Standard for the Vacation Church School*, and the *Proposed International Standard for the Primary Department of the Church School*. These standards have been released by the Committee on Education of the International Council of Religious Education for experimental use only. Any one desiring to use any of the above standards and willing to report results of such use may secure copies from state or provincial councils, denominational headquarters, or the Department of Research and Service, International Council of Religious Education, 5 South Wabash Avenue, Chicago. Price of all standards, 15c per copy, in lots of 8 or more, 12½c per copy.

Suggested Preparation for Mother and Daughter Week

BY MOTHERS.

As mothers think together about how their task can best be accomplished, several questions will be considered.

A—Woman's gift to girlhood

1. How can we understand our girls?
   a. Study the characteristics of girlhood together.
   b. Read books about girls.
   c. Be a friend.
2. How can we understand girlhood's task?
   a. Think together about woman's place today.
   b. Discuss changing customs (see values.)
   c. Discuss influence of economic changes.
3. What are we doing to help girlhood prepare for Homemaking? Economic life? Social life (living for others)? Church?
4. How can we help girlhood prepare for their task?
   Friendship, sympathetic understanding.
   Give opportunity for development.
5. What is our church doing to help girls live at their best?
   Study methods advocated by denominations.
   Study successful work being carried on by other churches.
6. How shall we begin?
   Unite with girls in mother and daughter plans.
7. How carry on?
   a. Continue to study girls' problems in church, in community, in world.
   b. Work with the girls' advisory committee of the church in carrying on a girls' program through the year, which will help the girls to grow toward complete Christian living.

B—Girlhood's gift to mothers.

1. Love.
2. Spirit of youth keeps mothers' viewpoint young.
3. Present experiences help mother evaluate past.
4. Girlhood's dependencies help mother meet challenge of highest living.

Some churches will desire to have a series of women's meetings to discuss ways in which womanhood can help and understand girlhood. Others will find it possible to have this important subject studied in the regular meetings of women's organizations within the church.

BY GIRLS.

Girls will need to think together about ways in which they can help their mothers. Their discussion may include:

1. Why should mother and I be friends?
2. How can we make mother's life more happy?
3. What do we owe to mother?
4. How can we show our gratitude to our mothers?
   (1) Plan ways of helping daily.
   (2) Plan a banquet for mother and

daughter week and invite mothers as guests.

(3) Plan a worship service for Sunday school or society. Invite parents as guests.

Preparation for Mother and Daughter Banquet

(Every girl above junior age may share in the plans.)

1. Prepare and send out invitations.
2. Decide where the banquet is to be held, color scheme, plan and arrange decorations for table and room. If menu cards, place cards, nut cups and colored candles are made by the girls, they will be less expensive and will help the girls to have a real share in preparations.
3. Plan menu for banquet, arrange for preparation and serving.
4. Help plan program for banquet or worship service and participate therein.

Mother and Daughter Meeting in Some Churches

In some churches mothers and daughters will each study the suggested topics in several of their own meetings and then come together to share their findings, and sum up the ways in which they can help each other to face life more successfully.

JUNIOR WORSHIP SERVICES FOR MAY

By Margaret M. Clemens*

Theme for the Month: Love

First Sunday: Love for Jesus Christ

PRELUDE: "Morning Voices," Greig.

CALL TO WORSHIP.

Leader: Behold what manner of love the Father hath bestowed upon us. (I John 3:1a.)

Dept.: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

PRAISE HYMN: Doxology.

SCRIPTURE: I Corinthians 13. (Recited in unison or by those classes which have memorized the passage.)

HYMN: "I Love to Tell the Story."

PRAYER: Dear Father in heaven, thy love shines about us all day long. Wherever we go, whatever we do, we see about us expressions of thy loving thought and care for us. We lift our hearts to thee in gratitude. Most of all we thank thee for the greatest Gift of thy love, thy Son, Jesus Christ. May we show our gratitude by loving Jesus more and more and by trying to grow more like him.

PRAYER RESPONSE: (sung softly.)

More love to thee, O Christ,
More love to thee;
Hear thou the prayer I make,
On bended knee.
This is my earnest plea,
More love, O Christ, to thee,
More love to thee,
More love to thee. Amen.

STORY: "How Francois Showed His Love for the Christ."*

OFFERING SERVICE.

Preparation: (Sung by the entire group.)

Saviour, thy dying love
Thou gavest me;
Nor should I aught withhold
Dear Lord, from thee;
In love my soul would bow,
My heart fulfil its vow,
Some offering bring thee now,
Something for thee.

Collecting of offering by junior ushers.

Prayer:

Lord Christ, we thank thee for thy love,
And for thy gifts so great and free,
Accept our offering and may
It tell thee of our love for thee.

Help us to give to thee each day
Obedience and love and praise.
Make us unselfish, kind and true,
And more like thee in all our ways.
(Adapted.)

HYMN: "Saviour, Teach Me Day by Day."

CLOSING PRAYER.

RESPONSE: (Sung.)

Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise to thee
May our lips and lives agree. Amen.

DEPARTMENTAL PERIOD.

Hymn: "Truehearted, Wholehearted."

Fellowship Service: Welcome to visitors, new members, recognition of birthdays, church attendance, honor classes, and the like.

Reports and announcements.

Drill. (A brief period devoted to Bible drills or the memorizing of new material.)

Call to Study.

Supt.: Blessed art thou, O Jehovah: Teach me thy statutes. (Psalm 119:12.)

Dept.: (Sing to tune "Peek.")

I would be learning, day by day, the lessons
My heavenly Father gives me in his Word;
I would be quick to hear his lightest whisper,
And prompt and glad to do the things I've heard,
And prompt and glad to do the things I've heard.

*How Francois Showed His Love For The Christ

It was early morning in the peaceful little French village, but it was not too early for Francois, the old stone carver. As he hurried down the quiet street his face shone with a great hope and his heart beat faster and faster.

"If they will only let me do it!" he said to himself as he hurried along.

For the time had come when the people of the village had decided to build their own place of worship, a beautiful cathedral. It was then that the great hope had been born in the heart of Francois. "If only they will let me do the carving in the gable," he said, "it will be my last and greatest labor of love to the Christ."

Francois, eager as a child, hurried to the architect who had charge of the building and made his request. "O sir," he said, "let me do the carving in the gable of the Cathedral."

"Why, grandfather," said the architect, laying his hand kindly on the old man's shoulder, "it is up too high. You are too old. You might lose your head and fall from the scaffold." But Francois persisted, "I am not so old. See how strong I am, and my head is yet very good, sir." The architect hesitated, wondering what it might be that the old man wanted to carve in the gable. At last, seeing the eagerness of Francois, who stood as one fearing to breathe lest his request be refused, he said, "Very well, grandfather, you may do it." Francois turned away, hardly daring to believe his ears. He was actually going to be allowed to do the carving!

The news that Francois was going to do the carving in the gable of the beautiful new Cathedral soon spread over all the village. Some of the people shook their heads and said, "What! that old man can never carve anything fine enough for our beautiful Cathedral. He will only spoil it." Others said, "Why didn't they get a young man for such an important task?"

At last the outer walls and the gable were erected. Francois took his chisel and hammer, climbed up the stone ladder to the platform, and began what he meant to be his greatest work of devotion and praise to God. He could not work as fast as he once did, but little by little the carving grew. No one save Francois knew what it was to be when completed. He kept it a secret, meaning it to be a surprise when at last the figure should stand out in all its beauty.

One day as Francois was working away at his carving, high above the heads of the people, there came a messenger riding at great speed through the little village crying, "To arms! to arms! the Germans are invading France!"

All work on the Cathedral ceased. The young men hastened to guard their beloved country. Francois, with other old men now worked all day long in the fields to provide food for the women and children and for those who fought to defend them.

Francois had no chance to work at his carving. He was afraid also that the part of the Cathedral already erected might be torn away. Days, weeks, months passed by. Francois was becoming older and more feeble every day. "Oh, if I could only finish my carving which I have longed and hoped for so many years."

One day the old longing to work on his "masterpiece," as Francois loved to think of his carving, became so great he could resist it no longer. Just after the German patrol had passed and he knew it would not return for several hours, Francois slipped quietly across the fields to the Cathedral. He entered and climbed slowly up the ladder to the scaffold, watched carefully that he was not discovered and worked for an hour. Oh, what joy to touch once more his old hammer and chisel even at the risk of his life. Then he slowly climbed down and slipped quietly back to his work in the fields before the patrol returned. Many days after this Francois slipped away for a little work on his carving.

At last a day came when Francois was given a piece of paper on which was written permission to leave the village. He stood undecided. Freedom, release from the hard heavy work lay before him. But it would mean leaving his precious carving unfinished. Francois made his decision.

He carefully put away the tools with which he had been working. He gathered together all the food he could secure and tied it up in a red handkerchief. He filled several bottles with water. Then, after waiting until the German patrol had passed, Francois stole quietly across the fields to the Cathedral.

He listened. Not a sound reached his ears except the distant booming on the battlefront. It was twilight now, and Francois began his perilous climb to the high gable. He had to feel in the darkness for each step, but at last he reached the window and crept through it. He was on the platform where he expected to spend many days.

"Dear Lord," he prayed, as he sank exhausted at the top, "grant that this service may be finished before my body grows too feeble to work."

After this night Francois began a new life. He awoke with the dawn, working while it was safe, then resting until he could work again when the sound of his hammer would be unnoticed. He ate as little as possible, and drank little, though an occasional rainy day allowed him to catch water and refill his bottles. As Francois worked, his mind went back to the days of his youth. How often he had dreamed of the time when he should carve the smiling face of the "Christ" in the beautiful Cathedral in his own little village which he loved so much. It seemed that at last his dream might be realized. "If only my strength will last until I get it done" he said over and over.

Day after day Francois lived thus. The scanty food and cold autumn weather were telling on his strength. Still he toiled on, trying to complete the pictured face of his "Christ."

Finally the day came when Francois had almost finished his "masterpiece." He was so weak he could scarcely hold his tools. "Ah, well," he thought, "the work is all but finished. I will eat more today and perhaps tomorrow I will be stronger." He sank down exhausted. The next morning dawned clear and bright, but Francois was too weak to rise. He

*Assistant Children's Editor, American Baptist Publication Society, Philadelphia.

lay on his platform and he felt as though he had promised God to finish this great service for Him. With a mighty effort he arose, grasped his tools, and with a few strokes the work was done. Francois fell unconscious to the platform. There he lay the next day and the next, unconscious of all that was going on about him.

One bright morning bells began to ring, people shouted, and laughed. The air seemed full of gladness. "Peace! Peace," rang the bells. "Peace on earth." Suddenly Francois heard a voice, "Father, Father, it is I, your son. I found your chisel below and came to search for you." Francois slowly opened his eyes. He looked about him as though dazed. Then his eye fell upon the chiseled face of the "Christ" smiling down upon him.

"Oh, I didn't know it was going to be so beautiful," he gasped. "Father, I thank thee." It seemed to Francois as though the lips of the Christ moved and that He was speaking, "Thou hast loved me, Francois. I say unto thee, arise."

Francois never spoke again and it was not long until he slept in the shadow of the Cathedral. But the chiseled face of the smiling Christ shines still upon all the village, bearing witness to the devotion of the old man who carved it there.—*Rewritten from "The Chiseled Face" page 15, The Children's Story Garden, compiled by a committee of the Philadelphia Yearly Meeting of Friends. J. B. Lippincott Co., Philadelphia. Used by permission.*

Second Sunday: Love for Our Mothers Mother's Day

PRELUDE: (Instrumental) "Home Sweet Home."

CALL TO WORSHIP: (Psalm 95:1-3).

Supt.: O come, let us sing unto Jehovah;

Dept.: Let us make a joyful noise to the rock of our salvation.

Supt.: Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.

Dept.: For Jehovah is a great God,
And a great King above all gods.

HYMN: "With Happy Voices Singing."

PRAYER: The Lord's Prayer.

OFFERING SERVICE.

Supt.: From whom do all our blessings come?

Dept.: Every good gift and every perfect gift is from above, coming down from the Father. (James 1:17.)

Supt.: What was the Father's best gift to us?

Dept.: God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

Supt.: In what spirit should we give to God who has given so much to us?

Dept.: Freely ye received, freely give. (Matt. 10:8.)

Collecting of offering.

Prayer Song: (Tune St. Andrew.)

We give thee but thine own,
What'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen.

HYMN: "For the Beauty of the Earth."

HONORING OUR MOTHERS.

Supt.: Today is the day we set apart to show special honor to our mothers.

There is no love like a mother's,
'Tis the sun that shineth forth;
There is no truth like a mother's
'Tis the star that points the north.
There is no hope like a mother's,
'Tis the April in the clod;
There is no trust like a mother's,
'Tis the charity of God.
—*J. J. Holden.*

WHAT GREAT MEN HAVE SAID ABOUT MOTHERS. (Given by five juniors.)

Abraham Lincoln: All that I am or hope to be, I owe to my angel mother.

Phillips Brooks: The happiest part of my happiest life has been my mother, and with God's help she will be more to me than ever.

Josephus Daniels: I owe every measure of success I have achieved in life to my good old-fashioned mother.

Washington Irving: The love of a mother is never exhausted. It never changes, it never tires. It endures through all, in good repute, in bad repute, in the face of the world's condemnation, a mother's love still lives on.

Henry W. Longfellow: Even he that died for us upon the Cross, in the last hour, in the unutterable agony of death, was mindful of his mother, as if to teach us that this holy love should be our last worldly thought.

RESPONSE: "The Beautiful Bright Sunshine." (Sing second stanza only.)

The beautiful affections
That gather round our way,
The joys that rise from household ties,
And deepen day by day;
The tender love that guards us,
Whenever danger lowers
O God! how fair thy loving care
Has made this earth of ours.

SCRIPTURE.

Supt.: What does the Bible tell us about honoring our parents?

Dept.: Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee. (Ex. 20:12.)

Supt.: What does the Old Testament tell us about obeying our parents?

Dept.: My son, hear the instruction of thy father,
And forsake not the teaching of thy mother. (Proverbs 1:8.)

Supt.: What does the New Testament say about it?

Dept.: Children obey your parents in the Lord, for this is right. (Ephesians 6:1.)

Supt.: How can we help to make our homes happy?

Dept.: Let us love one another, for love is of God. (1 John 4:7.)

HYMN: "There Is Beauty All Around."

There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side.
Time doth softly, sweetly glide,
When there's love at home.

STORY.*

RECITATION: "Mother." (By a junior.)

"There's no one just like mother,"
So runs an old, old song;
It's true for me, for you,
And will be all life long.

The world is full of loving,
As anyone can prove,
But the love a mother gives us
Is a special kind of love.

It holds you and it folds you;
It's different from all other.
Oh, the old song says it truly,—
There's no one just like mother.
—*Source Unknown.*

PRAYER:

Lord Jesus, thou hast known
A mother's love and tender care,
And wilt hear while for my own mother most dear
I make this Sabbath prayer.
Protect her life, I pray,
Who gave the gift of life to me;
And may she know from day to day, the deepening glow
Of joy that comes from thee.
I cannot pay my debt
For all the love that she has given;
But thou, love's Lord, wilt not forget her due reward—
Bless her in earth and heaven.
—*Henry van Dyke.*

HYMN: "God Bless the Home." (*Services and Songs*, Baldwin.)

DEPARTMENTAL PERIOD.

Fellowship Service: (See program one. If there are mothers as guests they may each be given a flower at this time.)

Reports and Announcements.

Call to Study. (See program one.)

(*The story may be omitted if the program is too long. An appropriate one to use would be "The Search for the Beautiful," by Raymond McDonald Alden. It tells of a young artist who searches far and wide in search of the most beautiful thing of all to paint. At last, tired and discouraged, he returns to his home, there to find his quest ended. For the face of his old mother, who has made many sacrifices to give him every opportunity, seems to him the most beautiful sight in the world.)

Third Sunday: Love for one Another

PRELUDE: "Contentment." (Arranged from Schumann in *Services and Songs*, Baldwin.)

CALL TO WORSHIP: (See program for second Sunday.)

PRAISE HYMN: "Let Us With a Gladsome Mind."

PRAYER: (Thanksgiving and praise for God's love and care.)

RESPONSE: (Sung.)

Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline thine ear to me,
And grant us thy peace. Amen.

SCRIPTURE:

Supt.: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22:37.)

Dept.: I will love thee, O Jehovah, my strength. (Psalm 18:1.)

Supt.: Thou shalt love thy neighbor as thyself. (Matt. 22:39.)

Dept.: Let us love one another; for love is of God. (I John 4:7.)

Supt.: If ye fulfil the royal law, according to the scripture,
Thou shalt love thy neighbor as thyself, ye do well. (James 2:8.)

Dept.: Let each one of us please his neighbor for that which is good. (Romans 15:2.)

Supt.: Be tenderly affectioned one to another. (Romans 12:10.)

Dept.: Now we that are strong ought to bear the infirmities of the weak. (Romans 15:1.)

All: And as ye would that men should do to you, do ye also to them likewise. (Luke 6:31.)

HYMN: "Saviour, Teach Me Day by Day."

STORY: The Good Samaritan. Luke 10:25-36. (Told by a junior.)

POEM: Somebody Did a Golden Deed.

Somebody did a golden deed,
Proving himself a friend in need,
Somebody sang a cheerful song
Brightn'd the sky the whole day long
Was that somebody you?

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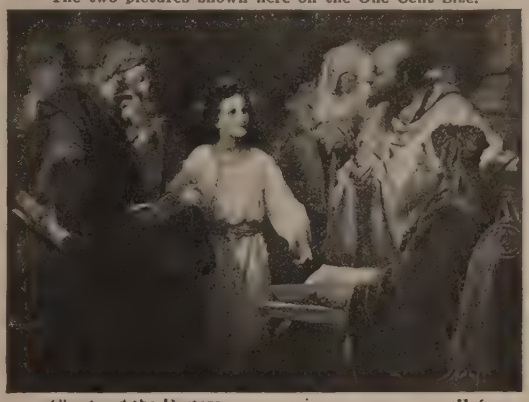

Christ and the Doctors Hofmann

Somebody made a loving gift,
Cheerfully tried a load to lift,
Somebody fought a valiant fight,
Bravely he lived to shield the right,
Was that somebody you?

HYMN: "Love Thyself Last."

OFFERING SERVICE.

Supt.: Let your light shine so before men, that they may see your good works and glorify your Father which is in heaven.

Offering Song:

When the heart with joy o'erflowing,
Sings a thankful prayer.
In thy joy, O let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother
God is there.

Collecting of offering.

Offering prayer. (By Supt.)

HYMN: "O Master, Let me Walk With Thee."

CLOSING PRAYER.

DEPARTMENTAL PERIOD. (See program one.)

CALL TO STUDY. (See program one.)

Fourth Sunday: Love for the Whole World

PRELUDE: (Instrumental) "We've a Story to Tell to the Nations."

CALL TO WORSHIP: (See program for second Sunday.)

RESPONSE: (Refrain of "Day is Dying in the West.")

Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!

PRAYER: (Praise and thanksgiving.)

HYMN: "Jesus Shall Reign Where'er the Sun."

SCRIPTURE: The Great Commission. Matt. 28:19, 20. (Recited in unison.)

HYMN: "We've a Story to Tell to the Nations."

OFFERING SERVICE.

Preparation: (Let the superintendent call attention to the purpose for which the missionary offering is intended. Pictures or a poster will help to arouse a definite interest in the work.)

Offering Song: "When Thy Heart With Joy O'erflowing."

Collecting of Offering.

Prayer:

Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought;
The rest, O God, is in thy hand. Amen.

MISSIONARY STORY: (See "Friday's Footprints," "Next Door Neighbors." *Junior Mission Stories,* by Margaret T. Applegarth, or *Fifty Missionary Heroes,* by Johnston.)

HYMN: "The Whole Wide World for Jesus."

PRAYER.

DEPARTMENTAL PERIOD.

Hymn: "Stand Up, Stand Up for Jesus."

Fellowship Service: (See program one.)

Reports and Announcements.

Drill.

CALL TO STUDY.

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Fifth Sunday: In Loving Remembrance Memorial Day

PRELUDE: "Sonata Pathetique," Beethoven. (*Services and Songs*, Baldwin.)

CALL TO WORSHIP.

Blessed is the nation whose God is Jehovah. (Psalm 33:12a.)

HYMN: "God of Our Fathers, Whose Almighty Hand."

PRAYER: (Thanks for our country and for the heroes who have kept it safe for us.)

OFFERING SERVICE.

Supt.: What shall I render unto Jehovah
For all his benefits toward me?
(Psalm 116:12.)

Dept.: Bring an offering, and come into his courts. (Psalm 96:8b.)

Collecting of offering.

Prayer Song: (Tune, St. Andrew.)

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen.

HYMN: "America." ("O Canada.")

MEMORY SERVICE.

Supt.: We are thinking today of the brave heroes who gave up their lives to bring peace and safety to our country. Let us bow our heads silently and thank God for the example of their lives and for their great sacrifice. (Silent prayer.) Let us ask him too, to help us to keep our country in peace so that such a sacrifice will never again be necessary. (Silent prayer.)

Response: (Sung.)

O hear our prayer and answer make,
This we ask for Jesus' sake. Amen.

POEM:

Rest, comrades, rest and sleep,
The thoughts of men should be
As sentinels, to keep
Your rest from dangers free.

Your silent tents of green,
We deck with fragrant flowers;
Yours has the suffering been;
The memory shall be ours,
—*Henry W. Longfellow.*

HYMN: "From All Thy Saints in Warfare."

From all thy saints in warfare,
From all thy saints at rest,
To thee, O blessed Jesus,
All praises be addressed.
Thou, Lord, didst win the battle,
That they might conquerors be;
Their crowns of living glory
Are lit with rays from thee.

THE UNFINISHED TASK.

Supt: Therefore let us also, seeing [we] are compassed about with so [great] a cloud of witnesses, lay aside [every] weight, and the sin which doth [so] easily beset us, and let us run [with] patience the race that is set be[fore] us. (Hebrews 12:1.)

Dept.: We here highly resolve [that] these dead shall not have died [in] vain, that this nation, under God, shall have a new birth of freedom, and that the government of the people, by the people, and for the people shall not perish from the earth.—*Abraham Lincoln.*

All: Our country does not ask us to die for her welfare; she asks us to live for her, and so to live and so act that her government may be pure, her officers honest, and every corner of her territory shall be a place fit to grow the best men and women, who shall rule over her.—*Mary McDowell.*

HYMN: "Marching With the Heroes."

SALUTE TO OUR COUNTRY'S FLAG [fol]lowed by last stanza of "My Count[ry] 'Tis of Thee" ("God Save the King")

DEPARTMENTAL PERIOD: (See progra[m] one.)

CALL TO STUDY: (See program one.)

YOUNG PEOPLE'S WORSHIP SERVICES FOR MAY

By Roy G. Ross*

Theme for the Month: God and Nature

First Sunday: Nature—God's Gift to Man

PIANO PRELUDE: "Largo," Handel.

CALL TO WORSHIP:

"It is a good thing to give thanks unto the Lord,
And to sing praises unto His name, the Most High;
To show forth His loving kindness in the morning,
And His faithfulness, every night."

HYMN: "This Is My Father's World."

PRAYER: By a boy.

RESPONSE:

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in, I pray, come in to stay,
Come into my heart, Lord Jesus."

DISCUSSION LEADER: (Suggested thoughts.) This month our theme, "God and nature." This morning we are aware of a wondrous world about us. Did you ever stop to ask why it is here to enjoy? Many men of the past have had many theories—among them was the predominant idea that the world was made for us. Note the thought of the Scripture lesson.

SCRIPTURE: Genesis 1:24-30, by a girl.

HYMN: "There's a Wideness in God's Mercy."

DISCUSSION LEADER: This same thought is echoed again in the words of the psalmist. Let us read them together.

"O Jehovah, our Lord, how excellent is thy name in all the earth, who hast set thy glory upon the heavens!
Out of the mouth of babes and sucklings hast thou established strength, because of thine adversaries, that thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him? and the son of man, that thou visitest him?
For thou hast made him but little lower than God, and crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet:
All sheep and oxen, yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the seas.
O Jehovah, our Lord, how excellent is thy name in all the earth."—*Psalm 8.*

DISCUSSION LEADER: If this is true, what obligation does it bring to us?

First Pupil: An obligation of appreciation. (Two minute talk.)

Second Pupil: An obligation to learn its meanings. (Two minute talk.)

Third Pupil: An obligation to do God's will. (Two minute talk.)

HYMN: "For All Thy Care We Bless Thee."

WORSHIP THROUGH OFFERING.

Prayer Thought: "Father, we would learn to give good gifts even as Thou givest good gifts."

HYMN: "Father, Lead Me Day by Day."

BENEDICTION: By leader.

Second Sunday: Nature Revealing God's Glory

PRELUDE: (Instrumental) "Come Th[ou] Almighty King."

CALL TO WORSHIP:

"O come, let us worship and bow do[wn]
Let us kneel before the Lord, o[ur] Maker;
Know ye that the Lord, He is God;
It is He that hath made us and [not] we ourselves;
We are His people and the sheep [of] His pasture."

HYMN: "Holy, Holy, Holy."

PRAYER: (By a boy) "Our heaven[ly] Father, Thine is the beauty of this fa[ir] and friendly day. May all that [is] beautiful remind us of Thee; th[y] Infinite Beauty!—May all that is goo[d] remind us of Thee, the Perfect Good[-]ness! May all that is true lead us [to] Thee, the Source of all truth! Breath[e] Thy loving Spirit on us all, and mak[e] Thy morning shine within our hear[ts] as in the skies above. Help us [to] make more beautiful thy day."—(*William and Mary Gannett, Hymns for American Youth.*)

HYMN: "For the Beauty of the Earth." (One stanza.)

RESPONSIVE READING: Psalm 121.

POEM: (Read by a girl.)

"O what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teaching[s].
—*Longfellow.*

or "The Wonders of God's World," by Stowell, *Worship Programs*, page 127.

WORSHIP THROUGH OFFERING: (Pra[y] thought for leader—"Our Father, w[e]

*Young People's Superintendent, Disciples of Christ, St. Louis.

ay that Thou wilt accept this offering rough which we would express our ve and reverence for and loyalty Thee.")

IN: "The Heavens Declare Thy lory."

SON PRAYER: "We thank Thee, O ord, for the things that are out of oors; for the fresh air and the open y and the growing grass and the tiny owers and the setting sun and the ooded hill and the brown earth be- eath our feet. They are all good and ey all speak the truth, and we rest irselves, and get new strength to go ack to the world of restless men. eep us ever like Thy good world, igged and wholesome and true. men. (*Outdoor prayers—Dartmouth uting Club, Hymnal for American outh.*)

EDICTION BY LEADER:

The Lord bless you and keep you;
he Lord make His face to shine upon you and be gracious unto you;
he Lord lift up His countenance upon you and give you peace."

SPONSE BY GROUP:

Take my life and let it be
Consecrated, Lord, to Thee;
Take my all, and I shall be
Ever, only, all for Thee."

Third Sunday: ature Witnessing to God's Goodness

ELUDE: (Instrumental) "O Worship he King."

LL TO WORSHIP: Opening sentences.

Leader: O that men would praise the Lord for His goodness,
And for His wonderful works to the children of men.

Assembly: The Lord is good to all; and His tender mercies are over all his works.

Leader: Blessed be the Lord God, the God of Israel.

Who only doeth wondrous things;

Assembly: And blessed be his glorious name forever;

And let the whole earth be filled with His glory.

Leader: Enter into His gates with thanksgiving,

And into His courts with praise;

Be thankful unto Him, and bless His name.

Assembly: For the Lord is good; his mercy is everlasting;

And His truth endureth to all generations.

YMN: "The Beautiful Bright Sunshine."

RIPTURE READING: By leader, Matt. 6:28-30.

ISON MEMORY SELECTION: Twenty-hird Psalm.

EM:

For flowers that bloom about our feet;
or tender grass so fresh and sweet;
or song of bird and hum of bee;
or all things fair we hear and see,
ather in heaven, we thank Thee.

or blue of stream and blue of sky;
or pleasant shade of branches high;
or fragrant air and cooling breeze;
or beauty of the blooming trees,
ather in heaven, we thank Thee!"

—Ralph Waldo Emerson.

RESPONSIVE PRAYER: "The One Thousandth Psalm," by Edward Everett Hale (adapted).

Leader: "O God, we thank Thee for Thy World!
For the sea and its waves, blue and gray, and always wonderful!
For the blue arch of heaven, for the clouds in the sky, white and gray and purple.

Assembly: O God, we thank Thee for Thy World!

Leader: For the green grass, for the forests in their spring beauty, for the glory of the spring-time, the tints of the flowers and their fragrance;
For the glory of the summer-time; for the wheat and corn, and rye, and barley;

Assembly: O God, we thank Thee for Thy World!

Leader:
For the glory of the autumn, the scarlet and crimson and gold of the forest;
For the glory of the winter, the pure snow on the shrubs and trees;

Assembly: O God, we thank Thee for Thy World!

Leader: We thank Thee Thou hast placed us in Thy world to subdue all things to Thy glory, and to use all things for the good of Thy children.

Assembly: O God, we thank Thee for Thy World!"

PRAYER RESPONSE:

"Hear our prayer, O God,
Hear our prayer, O God;
Incline Thine ear, we pray,
And grant us Thy peace."

HYMN: "For all Thy Care, We Bless Thee."

WORSHIP THROUGH OFFERING.

(*Unison prayer*)—Father, may we through our offering express to Thee our desire to be good even as Thou art good, and hath expressed Thy goodness in all the blessings round about us.

DUET: "The King of Love my Shepherd Is."

CONCERT BENEDICTION: "May the peace of God, which passeth all understanding,
That peace which the world can neither give nor take away,
Be with us now, and abide in our hearts forevermore. Amen."

Fourth Sunday: Jesus' Love of Nature

PRELUDE: (Instrumental) "Saviour, Like a Shepherd Lead Us."

CALL TO WORSHIP:

Leader: "Praise ye the Lord of the heavens;

Assembly: Praise Him in the heights;

Leader: Praise ye Him, all His angels;

Assembly: Praise Him, all His hosts."

HYMN: "Still, Still With Thee, When Purple Morning Breaketh."

PRAYER: "Almighty God, who hath surrounded us with so many beauties, so many blessings, and so many tokens

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of love; we lift up our hearts and our voices in gratitude to Thee this morning. Grant as we go forth into Thy beauteous universe today we may there on every hand see Thee, and walk with Thee, and talk with Thee, even as our Lord and Master, Jesus, the young man of Galilee, saw Thee and talked with Thee on all His walks o'er the plains of Galilee."

RESPONSE: One stanza of "For the Beauty of the Earth."

SCRIPTURE: Mark 1:35-38, by a boy.

TALK: Jesus' Love of Nature, by a girl. (*Suggested Outline.*)

I. Jesus a great lover of the outdoors and open country.
   A. Walking from town to town.
   B. Among the fishermen and on the lakes.
   C. Plains of Galilee.
   D. Going into mountains to pray.
II. Jesus seemed to be inspired of God when among natural surroundings.
   A. Temptation in wilderness.
   B. In the mountains overlooking Jerusalem.
   C. The garden of Gethsemane.
III. Jesus' love for nature reflected in His teachings. His parables.

GUIDED SILENT PRAYER.

HYMN: "The King of Love My Shepherd Is."

WORSHIP THROUGH OFFERING: (By a boy.) *Prayer Thought:* We return unto Thee, O God, an expression of thanks for all Thy blessings, which we have come to recognize and appreciate through companionship with Jesus.

HYMN: "O Lord of Earth and Heaven and Sea."

BENEDICTION: (*By leader.*) "The peace of God, which passeth all understanding keep your minds and hearts in the knowledge and love of God, and of His Son, Jesus Christ, Our Lord."

Fifth Sunday: Jesus' Use of Nature to Teach About God

MUSICAL PRELUDE: "Spirit of God, Descend Upon My Heart."

OPENING SENTENCES:

Leader: "The earth is the Lord's and the fullness thereof.

Assembly: My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

Together: O magnify the Lord with me, and let us exalt his name together."

LORD'S PRAYER.

HYMN: "O Lord of Heaven and Earth and Sea."

SCRIPTURE: Luke 13:6-9.

SHORT TALKS:

Leader: "Our Scripture lesson gives one instance in which Jesus used nature to teach us a lesson. What others can you think of?"

First Boy: The Parable of the Tares (told briefly), Matt. 13:24-30, 36-43.

First Girl: The Story of the Vine and the Branches, John 15:1-8.

Second Girl: The Parable of the Sower Matt. 13:3-9, 18-23.

OFFERING: (Suggested prayer thought: "An attempt to sow fruitfully.")

LEADER: Does nature still have lessons for us such as Jesus pointed out to His Disciples? If so, what are they?

RECITATION:

"Go forth under the open sky, and list to Nature's teachings."

"To him who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware."

—*Bryant.*

PRAYER:

"O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thorn-bush by the wayside is aflame with the glory of God! All this we ask in the name of Jesus Christ our Lord."

HYMN: "My God, I Thank Thee."

BENEDICTION: By leader.

RESPONSE BY SCHOOL: "Holy Spirit, Truth Divine" (one stanza).

"Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward Light,
Wake my spirit, clear my sight."

ADULT WORSHIP PROGRAMS FOR MAY

By E. W. Halpenny*

Theme for the Month: "God in Nature"

THE AIM: To stir a sense of appreciation for an everywhere-present God.

HYMN FOR THE MONTH: "This is my Father's World."

All Scripture quotations are taken from Dr. Moffat's translation, and hymns are selected from the *Hymnal for American Youth.*

Introduce all worship services with quiet music, softly played, suggestive of reverence and worship.

First Sunday: God Making Things

MEDITATION: "God is a being whose thoughts become things."

QUIET MUSIC: (A familiar praise or prayer hymn tune.)

INVOCATION: (*in unison*) Oh God who art wisdom, light and love, breathe upon us, shine in our hearts, and stimulate our love as we worship Thee this day. Amen.

HYMN: "This is my Father's World."

RESPONSIVE WORSHIP.

Leader: When God began to form the universe, the world was void and vacant, darkness lay over the abyss; but the spirit of God was hovering over the waters, and God said, "Let there be light," and there was light.

Assembly: God saw that the light was good, and he separated the light from the darkness; God called the light Day and the darkness he called Night. Evening came and morning came, making one day.

Leader: Then God said, "Let there be a Vault between the waters, to divide them."

Assembly: So God made the Vault, dividing the waters under the Vault from the waters above the Vault, and God called the Vault heaven. Evening came and morning came, making the second day.

Leader: Then God said, "Let the waters below the heaven be gathered into one place, to let dry land appear."

Assembly: And so it was. God called the dry land Earth, and the gathered waters he called Sea. God saw that it was good.

Leader: And God said, "Let the earth put out verdure, plants that bear seed and trees yielding fruit of every kind, fruit with seed in it."

Assembly: And so it was; the earth brought forth verdure, plants bearing seed of every kind and trees yielding fruit of every kind, fruit with seed in it. God saw that it was good. Evening came and morning came, making the third day.

Leader: Then God said, "Let there be lights in the Vault of heaven to separate day from night, to mark out the sacred seasons, the days and the years; let them shine in the Vault of heaven, to shed light on the earth"; and so it was.

Assembly: For God made the two great lights, the greater light to rule the day, the lesser light together with the stars to rule the night; God set them in the Vault of heaven to shed light upon the earth, to rule the day and the night, and to separate the light from the darkness. And God saw that it was good. Evening came and morning came, making the fourth day.

HYMN: "For the Beauty of the Earth."

PRAYER: (*by one previously requested*)

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LESSON STUDY.

Second Sunday: God Creating Life

MEDITATION: "No existence came into being apart from Him" (St. John 1:3).

QUIET MUSIC.

LEADER: "Oh that I knew where to find Him."

RESPONSE: "I keep in mind my purpose for you, a purpose of weal, not of woe, to let you have hope for the future; pray to me and I will answer you; seek me, and ye shall find me. When you seek for me with all your heart, I will reveal myself to you says the Eternal."

HYMN: "When Morning Gilds the Skies" (Stanzas one and two).

PRAYER: Meditative and silent (the leader guiding the thought praise and petition, pausing after each suggestion. Let us give thanks for life and the light we have; for all God's care; for the thing we love most; that we are here today; for the longing within us; for the gift of God's Son; for forgiveness in and through Him. (Leader close prayer period with) Oh Great and Loving Creator, our God and Father, who hath made us in His image and came unto us in the form of man, hear and accept our prayers and thanksgiving in Jesus name. Amen.

HYMN: "When Morning Gilds the Skies" (Stanzas three and five).

RESPONSIVE WORSHIP.

Leader: Then God said, "Let the waters teem with shoals of living creatures, and let birds fly over the earth under the open Vault of heaven.

Assembly: So God formed the great sea-monsters and every kind of living creature that moves, with which the waters teem, and also every kind of winged bird. God saw that it was good, and God blessed them; "be fruitful," he said, "multiply, and fill the waters of the sea; let the birds multiply on earth." Evening came and morning came, making the fifth day.

Leader: Then God said, "Let the earth bring forth every kind of living creature, animals, reptiles, and wild beasts."

Assembly: And so it was. God made every kind of wild beast, every kind of animal, and every kind of reptile; and God saw that it was good.

Leader: Then said God, "let us make man in our own likeness, to resemble us, with mastery over the fish in the sea, the birds of the air, the animals, every wild beast of the earth, and every reptile that crawls on earth."

Assembly: So God formed man in his own likeness, in the likeness of God he formed him, male and female he formed both. And God blessed them; God said to them, "Be fruitful, multiply, fill the earth and subdue it, mastering the fish in the sea, the birds of the air, and every living creature that crawls on earth."

Leader: And so it was. God saw all that he had made, and very good it was. Evening came and morning came, making the sixth day.

Assembly: Thus was the universe and its array all finished. On the seventh day God ceased his work, he desisted from working on the seventh day; so God blessed and consecrated the seventh day, because on it he desisted from all his work of creation.

HYMN: "This is my Father's World," or "I Need Thee Every Hour."

LESSON STUDY.

Third Sunday: God in Providence

MEDITATION: "He Leadeth Me, O Blessed Thought."

QUIET MUSIC.

SCRIPTURE: Psalm 23.

HYMN: "Jesus Savior, Pilot Me" or "This is my Father's World."

LEADER: All thy creatures look to thee, for their food in season due.

ASSEMBLY: And from thine open hand they feast upon thy favour.

LEADER: How manifold thy works, Eternal One, all of them wisely made!

ASSEMBLY: Yonder the sea lies, vast and broad, with its countless swarms, with creatures small and great, with fleets of the nautilus, with leviathan at his play!

LEADER: The world is full of thy creatures, all looking to thee for their food in season due; what thou givest, that they gather, feasting from thine open hand.

ASSEMBLY: But when thy face is hidden, they are scared, when thou recallest their breath, they die.

LEADER: Now if God so clothes the grass of the field which blooms today and is thrown tomorrow into the furnace, will not he much more clothe you? O men, how little you trust him!

ASSEMBLY: Do not be troubled, then, and cry, "What are we to eat?" or "what are we to drink?" or "how are we to be clothed?" (pagans make all that their aim in life) for your heavenly Father knows quite well you need all that.

LEADER: Seek God's realm and his goodness, and all that will be yours over and above.

ASSEMBLY: So do not be troubled about tomorrow; tomorrow will take care of itself. The day's own trouble is quite enough for the day.

HYMN: "There's a Wideness in God's Mercy."

PRAYER: (of thanksgiving and petition and for increased trust.)

DISMISSAL CHANT: (to be carefully and expressively read.)

"Could we but stand within the gates of life
And all God's workings see
We could interpret all this doubt and strife,
And for each mystery could find the key
But not today.
Then be content, poor heart;
God's plans like lilies pure and white unfold;
We must not tear their close-shut leaves apart;
Time will reveal the calyxes of gold
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly know and understand,
Our hearts will gladly say,
"God knew the best."—*Selected.*

DOXOLOGY: "Praise God From Who all Blessings Flow."

LESSON STUDY.

Fourth Sunday: God in Wonders

MEDITATION: "Immanuel—God is wit us."

CALL TO WORSHIP: Instrument playin "Come, Thou Almighty King."

LEADER: How manifold are thy work Eternal One, all of them wisely mad The Heavens proclaim God's splendo the sky speaks of his handiwork day after day takes up the tale, nigh after night makes him known; the speech has never a word, not a soun for the ear, and yet their messag spreads the wide world over, the meaning carries to earth's end.

RESPONSE: "Let them thank the Eternal for His kindness and for the wonders that he does for men."

HYMN: "Come, Thou Almighty King."

SCRIPTURE: Psalm 77:11-19.

PRAYER: (*in unison*) Thou God o wonders, whose almighty hand mad all things; to whom the falling of sparrow appeals; who tosseth th great waves upon the sea and maket the blades of grass to grow; Thou wh speakest in the still small voice to th heart of every one; the deep within u calleth unto the great deep in Thee Oh satisfy our longing this day by thy Spirit that we may become like unto Him "who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people with a zeal for right doing." Our petition is in His name. Amen.

HYMN: "This is my Father's World," or "Oh God, our Help in Ages Past."

LEADER: "And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

ASSEMBLY: "Two criminals were also led out with him to be executed and when they came to the place called The Skull they crucified him there along with the criminals, one at his right and one at his left."

LEADER: "Jesus said, 'Father, forgive them, they do not know what they are doing.' "

ASSEMBLY: "The people stood and looked on, and even the rulers sneered at him saying, 'He saved others, let him save himself, if he is the Christ of God.' "

LEADER: The boulder they found rolled away from the tomb, but when they went inside they could not find the body of the Lord Jesus.

ASSEMBLY: They were puzzling over this, when two men flashed on them in dazzling raiment. They were terrified and bent their faces to the ground, but the men said to them, "Why do

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you look among the dead for him who is alive?"

LEADER: He led them out as far as Bethany; then, lifting his hands, he blessed them.

ASSEMBLY: Then after speaking to them the Lord Jesus was taken up to heaven and sat down at the right hand of God, while they went out and preached everywhere, the Lord working with them and confirming the word by the miracles that endorsed it.

Fifth Sunday: God in Quiet Places

MEDITATION: "Solitude is the Mother Country of the Strong."

CALL TO WORSHIP: "Jesus Calls Us, O'er the Tumult."

HYMN: "Jesus Calls Us O'er the Tumult" (first stanza).

SCRIPTURE: Leader read I Kings 19: 11-13.

PRAYER: (*in unison*) Oh Savior Christ who made the storm to cease on Galilee, causing a great calm, calm our troubled spirits as we here assemble to worship Thee. Like the Greeks of old we seek Thee, Jesus, because thou didst say "he that hath seen me hath seen the Father." There are many ways to Thee but thou art the only way to God. Reveal Thyself to our spirits that we may know God. Hide us with Thyself in the oneness of the Father, cover us with Thy righteousness. Grant us grace to be still and know that Thou art God. Bless us in our study today and in our lives tomorrow. Help us to live the Christ life in our homes and with our families. Amen.

HYMN: "Jesus Calls Us O'er the Tumult" (Second and third stanzas).

READING: Leader read, or have read, the following description of the Desert of Sinai where Moses received his call to his great life work (From Rawlinson's *Moses, His Life and Times*).

"For the most part, the Sinaitic region is one of unvarying calm and stillness. By day the sun rises through a dull haze in the east, then springs into a clear and speckless sky, through which it slowly moves hour after hour in constant unclouded majesty, bathing the earth in an unvarying flood of light, until, towards evening, it begins to sink into the purple haze that lies along the west, and turning it for a few minutes into an ensanguined sea, drops down below the horizon and is hid. Night at once closes in—the glow in the west rapidly fades away—darkness descends upon the face of the earth, and with darkness a hush of silence, even deeper than that of the day. One by one the stars come out in the sol blue-black sky, till all their hosts are marsha but only to look with many-coloured eyes—yel and red, and white, and violet—without noise without motion on the sleeping earth beneath th Even when the yellow glory of the moon rises ab the horizon and walks, or rather floats, in the soft of the limpid firmament, there is little stir of life sound, or movement. Bats perhaps come out flutter their wings; the cry of a hyena or a ja is heard in the distance; but such sights and sou are "few and far between," and when they oc seem rather to intensify the stillness than break it.

HYMN: "Sweet Hour of Prayer," "J rusalem, the Golden," or "This is Father's World."

RECITATION:

WHERE IS HEAVEN?

Where is heaven? Is it not
Just a friendly garden plot,
Walled with stone and roofed with sun,
Where the days pass one by one,
Not too fast and not too slow,
Looking backward as they go
At the beauties left behind
To transport the pensive mind?

Does not heaven begin that day
When the eager heart can say,
Surely God is in this place,
I have seen Him face to face
In the loveliness of flowers,
In the service of the showers,
And His voice has talked to me
In the sunlit apple tree?

—*Bliss Carman in The Christian Century.*

LESSON STUDY.

WORSHIP SERVICES FOR MAY FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Verna Marie Vieth*

Theme: Christian Living in the Home

THE FIVE programs for May are built around Christian living in the home. Indebtedness for this idea is acknowledged to *The Junior Citizen*, by Joyce Constance Manuel, published by the Pilgrim Press. This particular group of programs has been planned to appeal most directly to the younger pupils since these are usually the most neglected in the school with combined departments. The interest of the whole group can be held with well directed discussion.

In each Sunday's program a story is suggested which should lead into a discussion from which will emerge a rule for living together in the home. The materials listed below under each date include the rule to be developed for that day and the stories and hymns from which selection may be made to build around these rules. In the discussion abundant illustration should be given for carrying out these rules in daily conduct. The discussion should be carefully conducted so that it will be the free expression of the pupils' ideas. After such a discussion and formulation of a rule, the worship program should be particularly meaningful.

One way of keeping these ideas in their unity before the school is to make a poster to which may be added the several rules as they are developed from Sunday to Sunday.

A type program is presented herewith, giving the general suggested order, into which new materials are to be fitted each Sunday.

Type Program

OPENING HYMN: Choice of "O Worship the King," "When Morning Gilds the Skies," "Dear Lord and Father of Mankind," or any other familiar hymn.

ANNOUNCEMENTS.

ASSEMBLY TEACHING PERIOD.

Story told by the superintendent.

Discussion to decide upon new rule to add to poster.

Hymn: "God Bless the Home."

Learning new worship material.

SERVICE OF WORSHIP.

Prelude.

Call to Worship:

Leader: Blessed be the Lord God, the God of Israel, Who doeth only wondrous things.

School: And blessed be his glorious name forever:
And let the whole earth be filled with his glory.

Hymn: "Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!"

The Lord's Prayer.

Hymn. (See suggestions for indivi ual Sundays.)

Prayer by superintendent or teach (Brief, voicing theme of day.)

Offertory Service. Music while pointed deacons take up offeri When deacons bring offering f ward, school rises and sings:

"We give thee but thine own,
Whate'er the gift may be:
All that we have is thine alone,
A trust, O Lord, from thee. Amen

MUSIC FOR ORDERLY PASSING TO CLASS

Suggested Stories and Hymns

First Sunday

THEME: BE HELPFUL

STORIES: Bob Chase's Vacation, *Stori for Worship and How to Follow The Up.*

Which Loved Best (poem), *Ethics Children.*

The Water Barrel, *The Childre Story Garden.*

HYMNS: "Father, Lead Me Day Day."

"For The Beauty of the Earth," sta zas one, two, three.

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Second Sunday

THEME: BE CHEERFUL

STORIES:. The Lame Boy, *Ethics for Children.*
The Scowling Face, *Stories for Worship and How to Follow Them Up.*

HYMNS: "I Would Be True."
"Saviour, Teach Me Day By Day."

Third Sunday

THEME: BE PEACEABLE

STORIES: The Pig and the Hen (poem), *Ethics for Children.*
The Quails, *Ethics for Children.*
Abraham Giving Lot First Choice, The Bible.
The Tease, *The Junior Citizen.*
Quarrels, *A Manual for Training in Worship.*

HYMNS: "For the Beauty of the Earth."
"Father, Lead Me Day by Day."

Fourth Sunday

THEME: BE GENEROUS

STORIES: The Little Loaf, *Ethics for Children.*
Little Gavroche, *Stories for Worship and How to Follow Them Up.*
The Queer Little Baker Man, *The Children's Story Garden.*

HYMNS: "I Would Be True."
"For the Beauty of the Earth."
"O Lord of Heaven and Earth and Sea."

Fifth Sunday

THEME: BE THOUGHTFUL

STORIES: The Broken Flowerpot, *Ethics for Children.*
Dama's Jewels, *Ethics for Children.*
Which Loved Best, *Ethics for Children.*

HYMNS: "O Lord of Heaven and Earth and Sea."
"I Would Be True."
"Father, Lead Me Day by Day."

* * *

THE sub-themes for the various Sundays are very specific. It is doubtful whether it would be possible or profitable to find Scripture material and hymns closely related to each of these themes. There are, however, a goodly number of hymns which relate to the general theme "Christian Living in the Home."

For this reason these programs were planned to have a discussion and teaching period in which the theme for each day will be developed. Following this is a brief, rather formal devotional service, related to the general theme, "Christian Living in the Home." The discussion and teaching period will furnish a background of thought and feeling which will give deeper meaning, and varied meaning to the worship service.

The worship service is much the same each Sunday. Repetition of a hymn in connection with different themes of a related nature brings deeper meaning to that hymn. The younger pupils, particularly, want all worship material to be familiar, and always welcome the repetition of a good hymn.

It is much the same both in content and form. Most church worship ser follow a rather set order. It makes smoothness. Worshippers feel at h in the service because they know wha expect next. The same principle h good for a church-school service of w ship, at least over a period of sev weeks. The devotional service in th programs, because it is brief and ra ritualistic, follows one order. Var for the day is provided for in the Ass bly Teaching Period where the sto are told and the discussion takes pl and in the hymn and prayer within service of worship.

In order to keep this short service worship just as devotional as poss it would be well to do away with announcement of each number. T entire service could be written upo blackboard or large sheet of poster pa and placed where all can see. In t way the numbers could succeed e other without announcements.

The hymn "God Bless the Hom should be written on blackboard poster paper also and placed where can read the words during the time t these programs are being used.

"GOD BLESS THE HOME." Tune: Lor

God bless the home, though humble,
So full of love's sweet light;
God bless the merry children,
Who strive to do the right.
God bless the mother tender,
God bless the father too,
God keep us fond and faithful,
God keep us kind and true.

God bless the home where daily
The songs of praise arise;
Where all kneel round the altar,
And offer sacrifice.
God bless the home he gives us,
The home that gave us birth;
God keep us fond and faithful,
And make it heaven on earth.

Amen.

(*Taken from the Elmhurst Hymnal and sli changed.*)

BOOKS RECEIVED

UNITED CHURCHES. By Elizabeth R. Hooker. 306 pp. Price $2.75. George H. Doran Company, New York.

THE GIST OF THE BIBLE. By Alvin E. Bell. 167 pp. Price $1.50. George H. Doran Company, New York.

SECURING CHRISTIAN LEADERS FOR TOMORROW. By Samuel McCrea Cavert. 179 pp. Price $1.50. George H. Doran Company, New York.

THE FRIENDLY FOUR AND OTHER STORIES. By Ralph Connor. 275 pp. Price $1.75. George H. Doran Company, New York.

JUST AROUND THE CORNER TALES. By Una Roberts Lawrence. 166 pp. Price 50 cents. Home Mission Board, Southern Baptist Convention, Atlanta, Ga.

KNOWING THE BIBLE. By Raymond C. Knox. 277 pp. Price $2.50. Macmillan Company, New York.

THE SCRIPTURES IN THE MAKING. By Abigail Pearce. 205 pp. Price $2.00. Macmillan Company, New York.

THE LIFE OF CHRIST. By Umphrey Lee. 175 pp. Price 60 cents. Cokesbury Press, Nashville.

THE PERSISTENCE OF SPIRITUAL IDEALS IN ENGLISH LETTERS. By Henry Nelson Snyder. 151 pp. Price $1.50 Cokesbury Press, Nashville.

IN TIME OF SORROW, A BOOK OF CONSOLATION. By Charles Lewis Slattery. 161 pp. Price $1.50. Macmillan Company, New York.

ACTS OF DEVOTION. 117 pp. Price 60 cents. Macmillan Company, New York.

AN OBSERVATION SCHOOL

(Continued from page 25)

teachers on certain mornings that they might make further observation of this school.

Conferences. Visitors were asked to take notes on the work, and conferences were arranged at the close of the sessions in which the morning program, underlying principles and relationship of this particular session to the entire program were discussed.

Results. Between twenty-five and thirty churches sent groups of workers to observe the school. The average daily attendance of observers was twenty-five to thirty. Several principals attended every day during the first week, spending one day in each department. The wo ers were most appreciative of the h gained from their observance of school. They felt that while it sho not supplant any other method of tra ing workers it should be made a p manent feature of such training.

Contemplated Improvements. Each partment principal turned in at the cl of the school a written report of the w done, together with criticisms and su gestions for another year. These prove most helpful in the set-up t year.

One general improvement will be preparation of an observation bla which visitors will be asked to use. frequently happens that some of t most important phases of a mornin program are overlooked by visitors w are not trained in observation, a that undue emphasis is placed on important but more tangible featur An observation blank would direct observer's attention to such importa points as pupil participation and itiative, comparative value of cert methods of teaching, the spirit of felic ship throughout the school, quality worship services and the particular val of the expressional activities in develop skill in Christian living.